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(FULL CONTENTS INSIDE)

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METHODIST REVIEW

MAY, 1924

THE HOLY SPIRIT IN MODERN THOUGHT

ELMER A. LESLIE

Brookline, Mass.

To the writing of this paper I come with more questions than solutions. I feel keenly with Kipling,

Something lost behind the ranges,
Something missing, go and find it.

For the subject is big and at best we can but glance at it from this aspect or that and set down honestly what we see. One thing is clear to me. Modern thought is going to wrestle with this problem as the past thinkers have not done. The Holy Spirit has been a strangely neglected subject in Christian doctrine. The Apostles' Creed set the pace in this. "I believe in the Holy Ghost"—in just so abrupt a fashion does it refer to this doctrine. In dealing with the Father and with the Son some affirmations or explanations are made, but the Holy Spirit is dismissed with this brief general word. But the greatest study of mankind is man. Science has been turning its attention inward as well as outward and has been probing the depths of the human spirit. There has been a pronounced shift in interest from the external to the internal world. It has affected Christianity in such a way as to focus the attention of progressive interpreters upon its dynamic aspect. Not so much Christianity as *idea* but Christianity as *power* is steadily coming to the center of interest. In this field of Christian experience the doctrine under discussion is thoroughly at home. The more intense and profound this inward study becomes the richer will be our comprehension of the Holy Spirit. As Rufus Jones has

rightly said,¹ "If one goes down far enough into the deeps of man's inner self, something will be found of God's very nature and substance there." There is "something in the very structure of man which links him to God." To deal with this subject adequately one would need to be a Hebrew and Greek scholar, a specialist in religious psychology, a master in the history of religion and a philosopher of authoritative rank. But certain inevitable questions besiege us as we approach the subject, and these will determine the lines of our study. The first question, then, is this:

1. What was the Old Testament conception of the Holy Spirit? It is important to remember, as Doctor Swete affirms,² that "the experience of the primitive church was but a continuation and enlargement of the experience of the Church of Israel which is expressed in the Old Testament. The New Testament doctrine of the Spirit begins where the Old Testament doctrine breaks off." Only twice do we have Old Testament reference in explicit terms to the Holy Spirit. In Trito-Isaiah, the latest section of the Isaianic prophecies, the prophet criticized his nation for their rebellion against God: "But they rebelled, and grieved his Holy Spirit: therefore he was turned to be their enemy, and himself fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd³ of his flock? Where is he that put his holy Spirit in the midst of them? that caused his glorious arm to go at the right hand of Moses?" (Isa. 63. 10-12.)

Here "his holy Spirit" is conceived of as an endowment upon the Israelite nation. In the thought expressed of grieving (or better, vexing) the Spirit we have the source of Paul's counsel in Eph. 4. 30, "Grieve not the Holy Spirit" of God, and also the highest degree of personality attributed to the Spirit which we find in the Old Testament.

In a second passage, Psalm 51. 11, the Holy Spirit is a divine influence in the individual Israelite, or, as some scholars think, in

¹ *Religious Foundations*, p. 33.

² Swete, H. B., *Holy Spirit in the New Testament*, p. 8.

³ See margin of A. S. V.

the community as a whole. It is under the control of God to send or to withdraw.

"Cast me not away from thy presence,
And take not thy holy Spirit from me."

But while these passages only use the phrase they do not exhaust the idea. The Old Testament is full of "The Spirit of Yahweh." It mightily moved the judges and military leaders. It was active in prophet, seer, and king. The people in ridicule called the prophet Hosea "the man that hath the spirit." It stirred up even non-Jewish leaders like Cyrus. It enabled Zerubbabel to restore the temple. The "pouring forth" of the Spirit was to usher in the Messianic era of blessing and spiritual revival. In the late priestly account of creation it is represented as brooding over the chaos, bringing out of it order, light, and life. It always carries with it in the Old Testament the idea of vigor, force, and movement. The very term "spirit," *ruach*, is not psychological but physiological in origin, and means wind, breath. Breath is the symbol of life and one means of expressing thought and emotion. It would naturally take on higher meaning with the progress of thought. The idea of powerful seizure by a force extra-personal is always present in its use.

Let us proceed to our second question:

2. How shall we interpret the "descent" of the Holy Spirit at the baptism of Jesus? We are not to think of Jesus' early years as destitute of the Spirit's guidance. The atmosphere of expectancy and anticipation as revealed to us in the Gospel records that narrate his birth and infancy was radiant with the presence of the Holy Spirit. Yet in Luke 3. 21ff., as though recording something utterly new in the experience of Jesus, the evangelist says, "Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, 'Thou art my beloved Son; in thee I am well pleased.'" It was not a gentle experience as the figure of a dove suggests. In the same evangelist's account of the annunciation to Mary he reveals the vigorous conception he holds of the coming of the Spirit. The

Holy Spirit shall "come upon thee," he says, Luke 1. 35, *ἐπελεύσεται* from *ἐπέρχεται*, "a verb which the LXX employs to describe the descent of a whirlwind, the stirring of mind by a fit of passion, the refreshing breeze that springs up after a long spell of breathless heat."⁴ We are to think of this "descent," however we interpret it, as an experience that stirred him to the depths of his intellectual and emotional nature. It was a profound religious experience which marked a new epoch in the life of Jesus. Luke suggests this when in the verse immediately following he says, "And Jesus himself *when he began* was about thirty years of age." It was a new beginning in his career. The solemnity of it all precipitated a spiritual crisis which left him with a fresh access of moral and spiritual power. But there is something more in this incident which the fourth evangelist suggests. According to him the Baptizer said, "I have beheld the Spirit descending . . . and it *abode* upon him" (John 1. 32). The Gospel according to the Hebrews puts the same thought in a more graphic way: "When the Lord had ascended from the water, the *whole fountain of Holy Spirit* descended and *rested* upon him."⁵ Such words clearly point to and insist upon the completeness and permanence of Christ's endowment with the energy of God for the mission that awaited him.

We now come to the third question and ask ourselves:

3. What happened at Pentecost? Here, again, we cannot say simply, the coming of the Spirit, for the Spirit was already present. Yet certainly Pentecost meant something so great as to make men conscious of an immeasurable difference between the character of the Holy Spirit's influence before and after Pentecost. One thing is sure. Pentecost meant something revolutionary. Something happened so great and so powerful as to change mental and spiritual attitudes from fear, timidity, discouragement, into courage, boldness, and conquering joy. The psychologist lays emphasis upon the fact that these one hundred and twenty Christians in the upper room were filled with a common attitude

⁴See Swete, p. 26.

⁵"Cum ascendisset Dominus de aquis, descendit fons omnis Spiritus sancti et requievit super eum."

and expectancy concerning Jesus. The conviction that he had risen from the dead had restored their expectant confidence in his Messiahship, and accordingly in the imminent dawn of the great Messianic era which was to be ushered in as Joel had maintained by an outpouring of God's spirit upon all flesh. The hour was before nine A. M. Suddenly came a roar of wind and tongues of fire, jets of flame breaking up into smaller scintillations rested upon the head of each of the assembled group. Both wind and fire, it should be noted, had ever been traditionally associated with the Spirit's manifestation. There broke forth from the emotionally stirred hearts ecstatic utterances of such soul exultation as to overleap barriers of race and language and put all in an attitude of wonderful, intimate mutuality and understanding. Dr. C. Anderson Scott tells of an illuminating incident in connection with a world-wide conference of the Salvation Army held just before the war at Westminster. Here were assembled representatives of many and heterogeneous nations. A report of the gathering at one of the sessions reads as follows: "Each time the theme (the saving love of God in Christ) was touched upon, it brought forth from the pent-up feelings of the vast assembly a sort of half-sigh of appreciation. Yet many in the audience knew no English, but they felt that the one great truth to them was being announced at this particular moment. Indians, Chinese, Canadians, Peruvians, Swedes, all of them gave the deep emotional response."⁶ I think this helps us understand what really happened at Pentecost. Still all this is superficial. What was the source of such enthusiasm? Peter interprets it by at once connecting it with Joel's idea of the inauguration of the Messianic era. But he goes yet further and ties it up to Jesus: "This Jesus did God raise up, whereof we are all witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear. . . . God hath made him both Lord and Christ. This Jesus whom ye crucified. . . . Repent ye, and be baptized every one of you, in the name of Jesus Christ unto the remission of your sins. And ye shall receive the gift of the Holy Spirit" (Acts 2. 32-38).

⁶ *The Spirit*, p. 125.

What was new here in this experience that so stirred this inner circle and aroused the allegiance of hosts of men to the risen Lord? Doctor Swete sees here the beginning of a new divine economy which continues even unto this present hour, the aggressive, evangelizing, universal mission of the church. Certainly this is to be seen here. But is there nothing more? Doctor Scott maintains⁷ that the unique and new thing in Pentecost is deeper yet than this, something which underlies the development of the church as its dynamic basis. It is "the emergence of a fellowship." As Doctor Scott contends, when Luke's narrative says, "And they continued steadfastly in the apostles' teaching and the fellowship," he was describing by a new name a new thing, "community of spirit issuing in community of life." This he maintains is the primary result of the coming of the Spirit. Elsewhere Luke tells how "the multitude of them that believed were of one heart and one soul." They were aware of a wonderful heart unity which welled up within them in the desire to share what they had with one another. The real function, then, of the Holy Spirit was to break down barriers, international and interracial, to unite all men in the fellowship whose unifying bond and creative center was the Christ, and to create in them an overmastering sense of brotherhood. I talked recently with a teacher who had been in attendance upon the Students' Volunteer Convention held a few weeks ago at Indianapolis. He told me how profoundly impressed he was with the emergence and insistent expression of this same barrier-breaking passion of fellowship as the eager-minded students of to-day set their heads and hearts toward the solution of the vast international and interracial problems of our generation. Professor Rauschenbusch, from a different angle, maintains something akin to this. He saw in Pentecost the democratization of spiritual power. "The new thing in the story of Pentecost," he says, "is not only the number of those who received the tongue of fire but the fact that the Holy Spirit had become the common property of a group. What had seemed to some extent the privilege of aristocratic souls was now democratized."⁸

⁷ C. Anderson Scott in *The Spirit*, p. 1321.

⁸ Walter Rauschenbusch, *A Theology for the Social Gospel*, p. 160.

We have already noted Peter's interpretation of the Pentecostal experience as having its source in Jesus, who, as he said, "hath poured forth this which ye see and hear." This leads us to ask our fourth question:

4. What is the relation of the Holy Spirit to the spirit of Jesus? It is clear that the relationship is intimate. We are not as sure of the authenticity of the reported words of Jesus in the fourth as in the synoptic Gospels, yet it is certain that many of the ideas are supplementary to synoptic statements and in the main may be viewed as reliable and authentic. Here it is that Jesus speaks of sending, as it were, his second self, another advocate or helper (*παράκλητος*) distinct from himself who is to be taken away—yet not *ἕτερος*, another of a different order from himself, but *ἄλλος*, one of the same order. But in this very passage he seems to identify himself, his own self, with that other Advocate whom he is to send in his stead. "I will not leave you comfortless, I will come to you" (John 14. 26). Here it seems clear that the Holy Spirit, the Spirit of truth, the Comforter, is identical with his own spirit. It was expedient for the disciples for him to die because it meant that the wonderful spirit they had known through those rich, rare years of steady comradeship, the spirit that they had found so buoyant and hopeful, so cheery and encouraging, so frank and transparent, so tender and sympathetic, so brave and daring, would now be made unlimited in scope, unbound in expression. As a man, the range of his personality's influence was narrow. But spirit is universally operative. What they had known in intimate influence as they drank in his words and felt the power of his presence now was made available for all. In other words, the Holy Spirit is none other than the spirit of Jesus lifted out of time and place limitations into the eternal and the universal. Paul so interprets the Spirit in a significant passage which is the classic source for this identification (2 Cor. 3. 17): "The Lord is the Spirit, but where the Spirit of the Lord is, there is liberty." Here the Spirit of the Lord and the Lord the Spirit are, practically speaking, the same thing. They are the same; but it connotes far more to the disciple of the Jesus of the Gospels to say "the Spirit is the Lord" than to say

"the Lord is the Spirit." For the Lord is but the Jesus of the Gospels lifted into the place of mastery over men's lives. Dr. B. H. Streeter has said this in a very gripping way in a most stimulating chapter entitled "Christ the Constructive Revolutionary." He calls Christ "the Portrait of the Spirit." According to the fourth Gospel Jesus said, "He that hath seen me hath seen the Father." Says Streeter, "If so, it must be no less true to say, He that hath seen me hath seen the Holy Ghost."⁹ The consequences of such a view are very far-reaching. If it be true that Christ is the portrait of the Spirit, the mind of Christ as we can study it critically and historically, as we can steadily and progressively master it through patient research and earnest assimilation, is our norm of the Spirit's guidance. In other words, the answer to the insistent question, "What saith the Spirit unto the churches?" will drive us back in ever fresh retreat for illumination and discovery upon the mind of Christ. The leadership of the Holy Spirit is as progressive as Christ, as impatient of inhumanity even when fostered by the church as was he, as loyal to truth even though it mean life itself. The leadership of the Holy Spirit is thus no tame, formal, safe kind of thing, but a call to venture, to risk and to hazard. It will make us face and define issues as he faced them in the terrible mental anguish of his temptation. It will make us accept burdens that will dig into our shoulders like his cross.

These thoughts put a new grip into such a prayer as this one for Whitsunday or Pentecost from John Hunter's *Devotional Services*:

"Almighty God, the Inspirer of prophets and apostles, and of every true and good thought and feeling in all men; we would join the Christian Church throughout the world in thanking thee for the gift of thy Spirit by which thou hast enabled some in all ages to be the teachers and leaders of their brethren; and we pray thee so to pour out the same Spirit on us that we may know and understand the deep things of God, and that love and goodness and all the fruits of righteousness may abound in our lives to thy praise and glory. Amen."

Dean Inge has well said in his *Confessio Fidei*: "The voice

⁹ *The Spirit*, p. 346.

of God within us speaks in the tones of Jesus of Nazareth."¹⁰ We turn to our next question:

5. What relation has the Holy Spirit to the philosophical idea of divine immanence? For a definition of divine immanence let us go to Doctor Bowne: "By divine immanence," he says, "we mean that God is the omnipresent ground of all finite existence and activity. The world, alike of things and of spirits, is nothing existing and acting on its own account, while God is away in some extra-sidereal region, but it continually depends upon and is ever upheld by the ever-living, ever-present, ever-working God."¹¹ The ideas that underlie such phrases as the "descent of the Holy Spirit" grew up before the conception of divine immanence had found its place in philosophic thought. The very word of "descent" suggests a dualism, which still lingers in the popular mind, between the natural and supernatural. From this dualistic point of view it is clear that the coming of the supernatural into the natural order can only be achieved by miracle. But the concept of divine immanence, while it does not limit God's ceaseless creative self-expression which keeps the curve of his life forever open, nevertheless lays emphasis upon the sacredness of the usual rather than the unusual, upon the divineness of the natural. The doctrine of the Holy Spirit in progressive thinking identifies itself with this immanent working God, but with a distinction or, at least, emphasis that must be clearly grasped. The conception of God as a world-ground tends to emphasize a static God although being *implies* activity. The concept Spirit in its most vital meaning suggests energy and that not static but dynamic. The best crisp definition of the Holy Spirit that has been given in recent literature is that by Lily Dougall. Says she: "'Holy Spirit' is the name given by Christians to God in action in the world of men."¹² It must be remembered, too, that Holy Spirit in its fullest sense is a New Testament term and is colored with all the rich human meaning that the career of Jesus deposited in it. One may hold to the theory of divine immanence and have at the same time a concep-

¹⁰ W. R. Inge, *Outspoken Essays* (second Series), p. 54.

¹¹ B. P. Bowne, *The Immanence of God*, p. 3.

¹² *The Spirit: God in Action*, p. 26.

tion of God far removed from the Christian position. The phrase of Boutroux, "The Beyond that is Within," shows how the doctrine of the Spirit unites within itself both the ideas of divine immanence and divine transcendence, at the same time escaping the lurking dualism in popular religious thought.

We come now to our final question:

6. How does the Holy Spirit exert in life a dynamic influence? We have spoken of the Holy Spirit as God in action in the lives of men, God energizing dynamically in human life. What mean we by this? How does it take place? The Holy Spirit immanent in human life, emphasizes persistently one basic fact—that in man there is a divine spark which inevitably relates him to God regardless of how much he may relate himself to the lower world. As Browning put it, "a spark disturbs our clod." In the very being of man there is an ineradicable divine element. God is not far away from anyone. Let a man go deeply within his own soul and he will find him there.

Francis Thompson said this with rare beauty and rich suggestiveness:¹³

Does the fish soar to find the ocean,
Does the eagle plunge to find the air,
That we ask of the stars in motion
If they have rumor of Thee there?

Again the Holy Spirit immanent in the moral life of men is that "Power not ourselves making for righteousness." The fourth Gospel uses the suggestive phrase "the Advocate," "the Paraclete." This answers to an eternal need of the human spirit and corresponds to one of the things which every liberal-minded Christian wishes to keep at the center of emphasis in the church. Professor Kirsopp Lake in his interesting preface to *Painted Windows* calls it "the helping hand of grace stretched out from the unknown." The Holy Spirit in the life means that every good purpose and every high ideal in man's life has a divine ally. The ideal is not only outside of a man, luring him and challenging him. It is also within his moral nature an available dynamic energy helping him realize the ideal. The poet Blake conceived of the

¹³ "In No Strange Land."

Holy Spirit as an intellectual fountain and heard the divine voice crying:

I am not a God afar off. I am a brother and friend;
Within your bosoms I reside, and you reside in me."

There are different ways in which this inner spiritual Reality is experienced. One way is through a deep and restful sense of security, a feeling of at-home-ness in the universe. Another is in a consciousness of intimate communion with a Person where spirit meets Spirit in conscious personal contact. Again this indwelling Presence is experienced as an increase of power. However experienced, it is the dynamic aspect which is universally present. Evelyn Underhill, in interpreting this dynamic element in our experience of the indwelling Presence, says, "Spirit is felt as an inflowing power, a veritable accession of vitality; energizing the self, or the religious group, impelling it to the fullest and most zealous living-out of its existence, giving it fresh joy and vigor, and lifting it to fresh levels of life. This sense of enhanced life is a mark of all religions of the Spirit."¹⁵ It is well to realize that this awareness of a divine comradeship is not limited to Christianity. As Miss Underhill says, "Such a divine presence is dramatized for Christianity in the historic incarnation, though not limited by it."¹⁶ Paul explained it by a conception which throbs in all his teaching—the indwelling Christ. In a classic utterance he has given expression to it: "It is no longer I that live, but Christ liveth in me" (Gal. 2. 20).

This is Christian mysticism at its best. Mr. C. W. Emmet, in an essay on *The Psychology of Grace or How God Helps*, calls attention to one of the highest powers of Jesus—his gift of evoking latent capacities in men. He goes on to say, "But the experience of Christianity has been that the possibility of such personal contact with all that it implies did not cease with the death of Jesus. The conviction of the reality of intercourse with him and of the incalculable results of that intercourse runs through the whole of the New Testament."¹⁷

¹⁵ William Blake, "Jerusalem."

¹⁶ Evelyn Underhill, *The Life of the Spirit and the Life of Today*, p. 12.

¹⁷ *Ibid.*, p. 21.

¹⁸ *The Spirit*, p. 150.

The conception of an indwelling presence is not easy to grasp. Almost inevitably we tend to think of it physically even while we know the idea is not physical at all but spiritual. The best approach to it of which I know is through an experience which is very real to all of us. It is given through an incident that is both illustrative and typical in a chapter by George A. Gordon, "Man the Host of the Infinite."¹⁸ He says:

"When I came to the Old South Church in Boston in 1884, a young man of thirty-one, finding the religious community in theological panic on my poor innocent account, finding it unable to give me credit for a single good quality as a religious teacher, and unwilling to cash a cheque in the bank of character for ten cents, knowing not where to go for a wise and strong friend, I turned to the spirit of my Scottish father, a farmer who had then been three years in his grave. His mind became my honored guest; he told me how to define my task, how to attack it, and how to play a man's part in a gravely responsible position. The clearness of his mind, the counsels of his experience, the energy of his character and the unsurpassable courage of his heart did more to help me than all the living put together. Here the mind of a wise and invincible father came to his son as an invited and welcome guest; that mind came to enlighten and to reinforce life."

Such an illustration is the right approach to Paul's idea and that of the fourth Gospel, of the indwelling Christ. Christ is in me in the same way as my father is in me. My father is in me not merely as a memory. I think of him though dead as living. A memory that I treasure of a personal soul whom my faith in immortality convinces me is alive, is more than a mere memory. Without resorting to spiritualism I cannot but believe that spirit meets spirit, for spirit is free and love is very strong. The more I recall his life in detail and brood upon it the more intimate and vital becomes his influence over me. Yet there is a vast difference between the indwelling of my father and the indwelling of Christ. For mingled with much that was Godlike I can discover in him limitations of outlook and attitude. I pardon them and almost glory in them because characteristic of him. But in Christ there is something cosmic and universal. Here was a life as human as my father's, yet which has to me the value of God. Trait by

¹⁸G. A. Gordon, *Aspects of the Infinite Mystery*, p. 110f.

trait, attitude by attitude, his life in every particular both shames and challenges me. As Rufus Jones has said, "The reason there could once be a supreme revelation of God in one historical Person was just because God can pour his Spirit around and through a sensitive, receptive Life that wills to be an organ of his manifestation."¹⁹ Jesus willed to be such a life and was. So the thought of the indwelling Spirit made concrete in the thought of the indwelling Christ becomes the greatest dynamic I know to call to repentance, to awaken and evoke hope, to put steel and the spirit of the conqueror into a weak and unsteady will.

In conclusion, the concept of the Holy Spirit rightly understood is the way to Power. As Captain Hadfield says in his great essay on *The Psychology of Power*:²⁰ "In its doctrine of the Spirit Christianity emphasizes the element of power in religion. No reader of the New Testament can fail to be struck by the constant reiteration in different forms of the idea that the normal experience of a Christian at that epoch was enhancement of power." He goes on to say a searching word which should give us pause: "In contrast, looking at the church of to-day, one cannot but be struck with its powerlessness. It contains men of intellect: it produces a type of piety and devotion which one cannot but admire; it sacrifices itself in works of kindness and beneficence; but even its best friends would not claim that it inspires in the world the sense of power. What strikes one rather is its impotence and failure. This want of inspiration and power is associated with the fact that men no longer believe in the existence of the Spirit in any effective practical way."

This power is available to us all. To find it and press it into service is our task. We must approach the great concept of the Spirit with that temper of mind and reverence of soul which has found classic utterance from the pen of one whose life and work exemplify the experimental reality of that of which he writes. The best in this paper finds itself expressed by William Fairfield Warren with matchless profundity and simplicity:²¹

¹⁹ Rufus Jones, *Religious Foundations*, p. 35.

²⁰ In *The Spirit*, p. 109.

²¹ *Methodist Hymnal*, No. 186.

I worship thee, O Holy Ghost,
I love to worship thee;
My risen Lord for aye were lost
But for thy company.

I worship thee, O Holy Ghost,
I love to worship thee;
I grieved thee long, alas, thou know'st,
It grieves me bitterly.

I worship thee, O Holy Ghost,
I love to worship thee;
Thy patient love, at what a cost
At last it conquered me!

I worship thee, O Holy Ghost,
I love to worship thee;
With thee each day is Pentecost,
Each night Nativity.

THE DOCTRINE OF THE HOLY SPIRIT

ON Monday, February 11, 1923, the Washington, D. C., Methodist Preachers' Meeting held a symposium on The Holy Spirit. Seven of its members delivered addresses which were limited to ten minutes each on various phases of that topic. As we approach the spiritual birthday of John Wesley, May 24, and the Pentecostal birthday of the Christian Church, June 8, it is most appropriate that the General Conference month of 1924 be given, both by its delegates and all our members, more intensively to the devotional and spiritual significance of this period than to the important ecclesiastical problems we are facing.

I. THE HOLY SPIRIT REVEALED IN THE OLD AND NEW TESTAMENTS

THIS statement is intended to serve as a sort of introduction to the series in this symposium. Beyond the province of the personal experience we are entirely dependent upon the Scriptures for our knowledge of the Holy Spirit and his work. Without these writings we should be like the disciples at Ephesus, "Not having so much as heard whether there be any Holy Spirit." For this reason all the papers in this series can be little more than a setting forth of the teachings of the Old and New Testaments upon the subject.

A general survey of the record shows a marked distinction in the activities attributed to the Spirit in the two dispensations. The Old Testament is concerned largely with the generative and creative work of the Holy Spirit, while the New is occupied quite largely with his regenerative and redemptive work.

THE ORDERLY COSMOS

In the beginning the world was waste and void. Then the Spirit of God was brooding upon the face of the waters. The orderly cosmos was the result of that brooding. The Spirit of God is the creative Agent in all nature. He is the sustaining and

preserving power as well. The material universe rests upon a spiritual basis. The theophany of Ezekiel illustrates the teaching of many passages: The six-winged cherubim (the forces of nature) mounted upon the interlocking wheels (the machinery of nature) were directed and impelled in all their movements by the Spirit of God that dwelt within the wheels. The work of the Holy Spirit in relation to man was also generative. God breathed into man his Spirit (for breath means spirit) and man became a living soul. The preservation of human life was by the Holy Spirit. "My Spirit shall not always strive with man," was spoken of the determination to shorten the span of human life to one hundred and twenty years. It does not refer to any form of redemptive work, but to the duration of human life as determined by the sustaining Spirit.

CREATIVE TASKS

In the Old Testament when the Spirit is represented as coming upon men it is for the purpose of empowering them for the achievement of some creative task. Moses is filled with the Spirit that he may build a nation. Bazelai is filled with the Spirit that he may create a Tabernacle. The Spirit came mightily upon Samson that he might deliver a nation. The Spirit came upon Saul that he might be able to establish a kingdom. Space forbids that I should tell of Joshua, Gideon, Samuel, and the Prophets, upon all of whom the Spirit came for creative and not moral purposes. His work in the Old Testament is occasional and special. It is reserved to New Testament times for the fulfillment of Joel's prophecy, "I will pour out my Spirit upon all flesh."

In contrast with this we find the New Testament emphasis upon the regenerative and redemptive ministry of the Holy Spirit. He is still the Creator Spirit, but we have here acquired a new revelation—a whole continent of truth. The Holy Spirit is presented in relation to the kingdom of Heaven, creating character rather than material worlds.

We are ushered into the new kingdom by the "baptism of the Spirit."

We are fitted for that relation by being "born of the Spirit."

Being the children of God we go to school to the Spirit, for "he shall teach you all things, and guide you into all truth."

It is the work of the Spirit to witness to the things of Christ, and make real to us the mysteries of the spiritual world.

"He convicts the world of sin, of righteousness, and of judgment." He is the Guide of the disciple, the Comforter of the sorrowing, the Sanctifier of the believer, the Helper of the toiler, who is baptized with the Holy Spirit when he is converted, and filled with the Spirit as an equipment of power for the service of the Kingdom.

THE OLD AND NEW DISPENSATIONS

A partial revelation in the Old is completed in the New, that "in us all fullness may dwell." The importance of studies like this is seen in the fact that we cannot receive the Spirit beyond our knowledge of him. "How shall they believe except they hear?" "Whom the world cannot receive because it beholdeth him not, neither knoweth him." "You can receive him because ye know him, for he abideth with you, and shall be in you."

This is the difference between the world and the church. Nothing else really counts. "If a man have not the Spirit of Christ (not disposition, but the Holy Spirit), he is none of his." "Not by might, nor by power, but by my Spirit, saith the Lord." "No man can say Christ is Lord, except by the Holy Spirit." The gift of the Spirit is that without which all else is empty and fruitless. The call of the hour is for an experimental demonstration of the saving power of the Holy Spirit. "I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is worshiped and glorified, who spake by the prophets."

ALPHEUS S. MOWBRAY.

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II. THE PERSONALITY AND DEITY OF THE HOLY SPIRIT

You have been told that the Greek word rendered *spirit* in the New Testament is equivalent to *breath*, *wind*; showing that

it is a picture word, a figure to illustrate the divine manifestation, which exercises special influence in this world.

There is an insistence on the part of many for the use of personal pronouns in designating the Holy Spirit. But both forms, the personal and impersonal, are used in the New Testament.

The Saviour, in speaking of his successor, refers to the manifestation as well as to the personality. We may therefore use either form of speech with perfect propriety. And as we must in the nature of the case have a better understanding of the visible effect than of the invisible cause, it may be more appropriate to refer to the manifestations than to the Cause. Any flippancy in the use of divine titles or claims of familiarity with the infinite Person is always to be deplored, both as a matter of taste and because Holy and Reverend is his name; and "Thou shalt not take the name of the Lord thy God in vain," applies to the sanctified as well as to the profane.

1. Among the scriptures which justify the speaking of the Spirit as a manifestation are the references of John the Baptist to the Spirit as an element of cleansing. "I indeed baptize you with water, but he shall baptize you in the Holy Spirit and in fire." Here the Spirit's cleansing work is classed with both water and fire.

2. In conversing upon the nature of the new birth with Nicodemus, our Lord referred to the Spirit thus: "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." If the Saviour wished to convey to Nicodemus the idea of personality, he would not have selected the figure of the wind, for nothing seems more impersonal; but if he wanted to describe a manifestation, or picture an invigorating influence from God, then the simile was perfectly adapted to the purpose in hand.

3. That ancient promise of the Father, "I will pour out my spirit upon all flesh," and the Saviour's renewal of it, "Ye shall be baptized with the Holy Spirit not many days hence," is not a proper description of a person; you cannot with propriety speak

of pouring out or being baptized in a Person. It is the gift, the power of the Person thus designated.

4. When Peter in his remarkable sermon attempted to explain the manifestation visible and audible at the Pentecost, he referred it all to Jesus, "who being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye see and hear." A person comes or is sent; an element may be poured out or shed forth. They did not see the Holy Spirit, for he is invisible; they did not hear his voice, for that is not addressed to the auricular nerve. The sound from heaven and the visible flame were attendant manifestations of the otherwise undemonstrable presence of the Holy Spirit.

"Repent ye therefore, and be baptized every one of you in the name of Jesus Christ of Nazareth for the remission of sins, and ye shall receive the gift of the Holy Spirit." Not the personality but the gift of his power is here referred to. Though Peter recognized the coming of the Spirit as the Holy Ghost or Holy Guest to abide in believers' hearts as the promised Person; yet in describing his operations upon the recipients, he refers impersonally to the manifestations as an inspiring *afflatus*.

We recognize, then, three classes of passages concerning the Holy Spirit.

1. Those which refer to the influence, the inspiration, the power of the Spirit and apply personal terms figuratively to the manifestations of his presence.

2. Those which interpret the promises of the Spirit's advent, when actually present and upon us, as an *afflatus* from God, and

3. Those which go back to the real cause and teach the Personality and the Deity of the Holy Ghost.

While therefore fully recognizing the Person of the Spirit as shown by the full revelation of his work in the Bible and in Christian experience, we may follow the example of John the Baptist, of Jesus the Christ, and of Peter the apostle if we simply indicate his influence as a manifestation when applied to us. Hence as we have more to do with the effect than with the personal Cause, I incline to the belief that it may be just as correct and

more reverential ordinarily to use impersonal forms of speech in stating the Spirit's work in relation to ourselves. These methods of expression are all used in the New Testament.

Let us therefore not quibble about words, but rejoice that the Spirit who brooded upon the face of the waters in the morning of creation is abroad in the world to-day; that the Spirit that inspired the holy prophets is present for our inspiration; that the abundant manifestation of the Holy Spirit promised through the prophet Joel has descended upon the earth, and we may be filled with all the fullness of God.

It was in fulfillment of this prophecy that Jesus said, "Wait for the promise of the Father, which ye have heard from me," and, "Behold, I send the promise of the Father upon you." "Ye shall be endued with power from on high," "for ye shall be baptized with the Holy Ghost not many days hence."

No wonder grand old Saint Augustine cried out, "O God, thou hast made us for thyself, and our hearts are restless until they rest in thee." And when the Spirit, the Paraclete, our Comforter, Advocate, Helper, becomes the Holy Ghost abiding in the believer's heart, it is God in you the hope of glory.

For unmistakably the Holy Spirit is designated a person divine in nature yet distinct from the Father and the Son as a self-conscious agency in the Trinity who says I and me.

1. The proofs of his personality are found in the use of personal pronouns, I, Thou and He to designate him by all inspired writers. Jesus in his farewell discourse gave a full and explicit revelation of him. (See John 14. 12, 16-20, 25-26; John 15. 26; John 16. 6-14.)

There is no trace of poetry in this discourse of Jesus. He speaks plainly of another Helper who was coming to take his place, do the same work that he had done in teaching and guiding. Count the times the masculine personal pronouns occur, "he" and "him." In the words "He shall glorify me," by no just law of interpretation can personality be denied the first while predicated of the last.

2. *Personal offices are ascribed to him* such as speaking, teaching, guiding, searching, praying, grieving. It is impossible

to prove the Father to be a person or the Son to be a person in any other way than we can prove the Holy Spirit to be so; for he to whom all personal properties, attributes, adjuncts, and operations are ascribed, and to whom nothing is ascribed but what properly belongs to a person, he is a person, and so we are taught to believe him to be. Thus we know the Father to be a person and the Son also, but there is no personal relation belonging to the divine nature that is not equally ascribed to the Holy Ghost. The Holy Ghost spake Acts 1. 16. Jesus told his disciples, "It is not ye that speak, but the Holy Spirit" (Mark 13. 11). The Paraclete speaks of himself as having authority in the church. The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13. 2). So they being sent forth by the Holy Ghost went out on their great missionary journey. Later on Paul and Silas were forbidden by the Holy Ghost to preach the word further in Asia. He wanted to send them to Europe. The Holy Ghost made elders in Ephesus, bishops to feed the flock of God (Acts 20. 28). Such verbs as these describe his personal acts. He teaches, comforts, guides, sanctifies, glorifies, distributes gifts as he wills, makes intercessions, and is grieved. Can any one credit this testimony and conceive otherwise than that the Spirit is a wise and Holy Person?

3. *He is the object of Faith, Obedience, and Worship*, being coordinated with undisputed Persons in the baptismal formula which is the final revelation of God (Matt. 28. 19), and in the apostolic benediction, 2 Cor. 13. 14, which is the consequent and permanent blessing.

4. *Then the necessities of Christian experience prove it.* "Faith attains its highest vigor when it grasps a personal object and not an abstraction, the Blessor and not the blessing. Faith culminates in its strength when it addresses a personal Father, revealed in a personal incarnate Son, and claims the personal Paraclete. God in Christ awakens faith in a higher degree than any attempted conception of an infinite being boundless and vague. But by giving the soul a more intelligent and conscious hold upon the living and most gracious personality of the Holy Spirit, the soul gets its first decisive and appropriating view of the crucified

Lord as the sinner's sacrifice of peace. With such aid to conscious faith, mercy and grace flow toward the soul in large streams as on Pentecost God descended into the temple of the apostles' lives.

5. *He is the subject of benediction.* The Father and his unmerited grace, the Son and his expiatory sacrifice have been much more studied in our day than the Holy Spirit, his person and work and all that new world which he creates in the heart (Godet). The reason that so little is said of worshipping the Holy Ghost in the Bible is that his ministry on earth was to glorify Christ and he is the author of the Book that tells the story of Christ. This author does not obtrude himself; he wants us only to come to Christ, to serve Christ alone. So when the Spirit comes to us in his fullness, we seem to think of him less but to know the exceeding greatness of Christ's power toward us who believe. In the person of Jesus truth was outward, visible, and most beautiful. In the Person of the Spirit it is inward, spiritual, all transfiguring. By the very necessity of the case the bodily pressure of Jesus could be but a passing figure, but through a gracious mystery he caused himself to be succeeded by an eternal Presence, even the Executive of the Godhead who abideth forever.

III. He is divine and the final and most glorious manifestation of God to this world.

1. *He bears divine names and titles:* he is called God. When Satan filled the heart of Ananias to lie to the Holy Ghost and keep back part of the price of the land, Peter said, "Thou hast lied not unto men but unto God"; and Paul calls him Lord: "Now the Lord is that spirit and where the spirit is, there is liberty." But we all "are transformed in the same image from glory to glory, even as from the Lord the Spirit."

2. *Divine works are ascribed* to the Spirit, such as the creation; the inspiration of the prophets and apostles; the virgin birth of Jesus, and the resurrection of our Lord from the dead.

3. *He abides in the believer* and it is the prerogative of God alone to dwell in his creature. To no other person or creature is this right ascribed in the Bible.

4. *A very strong negative proof* is that he is never named among creatures. When created spirits are enumerated such as

angels, archangels, thrones, principalities, powers, cherubim, seraphim, the climax never ends with, "and the Holy Spirit," as we would expect it to do, if he were both a person and a creature.

5. *Divine attributes are ascribed to him*, omnipresence, being everywhere; omniscience, knowing everything; omnipotence, all-powerful; possessed of wisdom, goodness, and infallibility.

6. *There is a sin against Him which is irremissible*. In Heb. 10. 29 is a description of the guilt incurred by an apostate from Christ to Judaism. If it is not the irremissible sin it is sin at its climax. The Son of God is trampled with ruthless scorn and hatred; his precious blood is counted as that of either an ordinary man or a guilty criminal. Then the description reaches the summit of wickedness, the sin of all sins, the irremissible sin: "and insulted the Spirit of Grace."

This was the rejection of the Deity himself. He is the final and most glorious manifestation of God that ever has or ever can be given to this world. Hence it is sin at its climax, or what Mark calls "an eternal sin," to reject or to ignore him.

CLARENCE TRUE WILSON.

(CLARENCE TRUE WILSON, D.D., Corresponding Secretary of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church. It is to him we are chiefly indebted for this series of papers, as having been asked to give a discourse on The Holy Spirit before the Washington Preachers' Meeting, he made the counter-suggestion that a symposium be had instead of a single sermon.)

III. THE MINISTRY OF THE SPIRIT IN CONVICTING OF SIN, RIGHTEOUSNESS, AND JUDGMENT

"He, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged" (John 16. 8-11).

Jesus here links up with the statement of the threefold work of the Spirit explanatory comments of his method. He convicts of sin by manifestation of the soul's attitude toward Christ; he convicts of righteousness by interpretation of completed mission

of Christ; he convicts the world of judgment by revelation of emptiness of pretensions of the Prince of this world.

He, and he alone, is able to accomplish these results in the world; and Jesus thus outlines his purposes and processes in redemption of men.

1. "He will convict the world of sin."

He convicts of sin—not of crime nor of vice, but of sin. Human courts may convict of crime, and public opinion according to its code may condemn vice, but no power can convict of sin but the power of God—the Holy Spirit. Sin is a subtle, elusive, hidden poison in the life—the cause of the various outbreaking maladies that weaken and finally ruin the soul. It infects even the devotions of men. The prayer of the Pharisee in the temple was a loathsome, vile thing, but he went upon his complacent way, unconscious of the foul taint of that prayer. The Spirit is the divine X-ray that locates and discloses this deep-seated poison—"The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? I, Jehovah, search the mind, I try the heart" (Jer. 17. 9).

Only the power of the Infinite can break through the forces bonded together to exclude knowledge of sin, and reveal in vivid light its terrible nature to the consciousness. He, and he alone, can produce horror, loathing, contrition, penitence. He accomplishes this by bringing the soul into the presence of Christ as revealed and illuminated by him. Unbelief in that presence discloses the deep-seated hostility and repugnance to absolute goodness and love. Peter on the day of Pentecost does not charge their conscience with specific sins—such as pride, covetousness, selfishness, worldliness—but holds up before them Jesus whom they had by wicked hands crucified and slain. "God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2. 36). The Spirit on that day used Peter thus to reveal the real Christ to them, and drag forth their wicked unbelief. Broken, crushed, dismayed, stricken with horror at knowledge of their sin, they cry out, "What shall we do?" Thus ever does the Spirit by a vision of the Christ disclose our sin. Our unbelief, then, is the concentration of the wickedness of the soul as a revelation of its

aversion to goodness. That experience either hardens unbelief or melts the soul into contrition.

2. "The Spirit convicts of righteousness."

The shame of our conviction of sin is the consciousness that we are capable of righteousness. It would be a terrible tragedy if the Spirit only awakened us to the knowledge of our desperate condition. But he portrays a righteousness which, while it humbles us, also inspires a heavenly hope. He interprets Christ to us. "He shall glorify me," said Christ. He illuminates the whole life and eternal mission of Jesus. "I go to the Father, and ye behold me no more." The Spirit explains that departure and keeps vivid the real spiritual Christ in the world. He makes us understand that his righteousness is our righteousness; his death our atonement—"Once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9. 26). His Resurrection our salvation—"Wherefore he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7. 25). We have a high priest, tempted in all points like as we are, "*yet without sin.*" Righteousness is possible to humanity. Jesus made it a reality; for "Verily not to angels doth he give help, but he giveth help to the seed of Abraham" (Heb. 2. 16). He lived a holy life amid all limitations, ostentations, and temptations of human life. The Holy Spirit inspires us by this ideal life. His death is a pledge that we are redeemed from the curse of the law, he being made a curse for us. "The blood of Jesus his Son cleanseth us from all sin" (John 1. 7). Righteousness is therefore available for every son of Adam. We are not debarred from attainment of righteousness. We may become sons of God; and Jesus the Holy One is not "ashamed to call us brethren." The whole meaning of the blessings conveyed to us by the departed Christ is unfolded to us by the Spirit.

Righteousness is our precious heritage; and redeemed and holy, it is our privilege to have fellowship with God.

3. "Of judgment, because the prince of the world hath been judged."

The Spirit gives true judgment of the values offered by the

Prince of the World. They are worthless in contrast. The true estimate of Jesus and his promises comes by the Spirit. "No man can say, Jesus is Lord, but in the Holy Ghost" (1 Cor. 12. 3), and if Lord, then "all power is given him in heaven and in earth." God hath "highly exalted him and given him a name which is above every name." The Spirit declares and witnesses to these facts. The courage of faith in them is prospered by the Holy Ghost. He proclaims these spiritual verities. The shrewd maxims, the earthly values treasured by worldly ones are shown by him to be worthless. They are "wells without water; clouds that are carried with a tempest; swelling words of vanity." But to them that believe Jesus is precious, he does not disappoint. "He shall not fail, nor be discouraged." He will give a crown of life; gold tried in the fire; white raiment and thrones of power to them that endure to the end. How do we know these things? "We have received an unction from the Holy One, and know *all* things." God hath revealed them to us by his Spirit. Jesus is the same yesterday, to-day, and forever, and "we know whom we have believed." He will do abundantly above all we ask or think. Thus testifies the Spirit as He glorifies Christ.

But the Prince of the World is a liar from the beginning. The Holy Spirit gives us holy discernment. We come to heavenly judgment, for the Prince of this World is judged. All his plans, schemes, and promises are fraudulent. They end in ruin and eternal disaster. The Spirit gives the radiance of an eternal glory to Christ, and in the light of that glory the wares of the Prince of this World turn to ashes. "The Prince of this World is judged."

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IV. THE HOLY SPIRIT AS A CONSERVATOR OF TRUTH

To know the truth is the privilege of every Christian; there is no place for error in true religious experience. It is our task, then, to find the truth. The function of the Holy Spirit is to satisfy this desire of our lives by leading us into all the truth; this

is his all-important work. By him the truth is inspired and by him it must be interpreted and conserved. The Holy Spirit is responsible for that body of truth upon which Christian faith rests and by which the disciples of Christ live.

The Holy Spirit is the inspirer, preserver, and interpreter of the Holy Book. Truth as contained in the Scriptures is the product of divine inspiration, and this inspiration is furnished by the Holy Spirit. The Bible is the handbook of our faith, it is the written record of God's revelation to man; here God has opened his heart to us, here is the testimony of innumerable witnesses to the truth. The Holy Spirit being the Author is likewise the Interpreter of this Book. Peter reminds us that no Scripture can be privately or specially interpreted, for prophecy came not by the will of man, but men spake from God, being moved by the Holy Spirit (2 Pet. 1. 20, 21). One is tempted to linger over the fascinating story of the preservation of the Bible—how holy men spoke and wrote, how the Old and New Testament canons were decided upon, how through the years translations and revisions have been made—all this and more relating to the preservation of the Scriptures is an alluring subject, but we have time only to mention it in passing, but this has been the work of the Holy Spirit in keeping alive in the world this wonderful Book of truth. How dark the world would be but for this compact and systematic presentation of the divine workings! God in olden times spoke unto the fathers in the prophets by divers portions and in divers manners. Thus the writer to the Hebrews characterized the operations of the Spirit upon the willing servants of divine revelation. The Holy Spirit not only inspired the Bible, but preserved it as well. Many have sought to destroy the Book, but always faithful hands have preserved copies until the storm passed. This is part of the conserving work of the Spirit; he is not only the Author but the Conservator of his work.

THE MINISTRY OF INTERPRETATION

The preservation of the Bible, as fascinating a story as it is, would be barren indeed without the equally necessary work of interpreting the truth contained in the Bible. This is the special

work of the Spirit; he is to lead us into all truth. He is to take the things of Christ and reveal them unto us. In this sense, the Bible is not self-explanatory; it must be understood under the leadership of the Spirit. Christ promised him because the full radiance of truth could not burst upon us at one time, it must be adapted to our growing intelligence, we must be able to receive it; this is specifically the task of the Spirit, his is a ministry of interpretation. It has been the task of the Holy Spirit to take the germs of truth in the Bible and unfold them at certain times. This accounts for the formulation of doctrinal and creedal statements of the truth. The truth has been preserved as Christian thought took hold of and wrestled with tremendous problems, and wrought out of these times of controversy the fundamental doctrines of the Trinity, the Deity of our Lord, the Deity of the Spirit, and other cardinal doctrines upon which our body of Christian faith rests to-day. Sometimes mistakes have been made, but ever the march has been onward, ever the Spirit has led the church into a better appreciation of truth. He is always conserving, always preserving a good balance of thought. Ever, as old John Robinson declared, "God has yet more light to break from his holy word." O, that we were always ready to receive it!

THE SILENT WORK OF THE SPIRIT

Dr. William Newton Clarke speaks of what the Spirit does "in the region of the Christian realities," that is, in the citadel of the inner life, in the secret places of the heart, here the Holy Spirit moves as mysteriously as the unseen wind to accomplish his strange and marvelous work. Passing from the operations of the Spirit in the inspiration of the Bible, as well as the important work of maintaining Christian thought, we come to the place where the silent and effective work of the Spirit takes place. Once more we refer to the mission of the Spirit as outlined by Jesus; the Holy Spirit is to bear witness of Christ. He is to take the teachings of Jesus and impress them upon the heart, he is to bring to remembrance the profound and vital truths Christ taught. This is the work of the Spirit; he is not to originate, he is not to introduce new truth; he is to apply and conserve the truth in Christ. Now

the truth in Christ is the Deity of Christ, and since the Deity of Christ is the central doctrine of Christian experience, then we conclude that the work of the Spirit is to conserve this principal teaching in the life of the believer. The heart of the whole matter is simply this: without the Holy Spirit we cannot spiritually know Christ. "No man can say that Jesus is Lord except by the Spirit." In this day when religious decisions may be lacking in any real spiritual experience it is well to remind ourselves that only as the believer comes under the sway of the Holy Spirit can he really know Christ as Lord. Jesus impressed upon Peter that his confession, the confession that declared the Divine Sonship of Christ, came not of flesh and blood, but from the Father. Upon the rock of that confession the church is reared. We can see the importance of the work of the Spirit in conserving this central doctrine of the church when we consider how barren and worthless Christianity is without it. All that is worth while in Christian thought falls when the Deity of Christ goes. It is an arresting thought to know that the work of preserving this cardinal truth is the work of the Spirit; we are thus indebted to him for conserving this foundation stone of our faith.

INTO ALL TRUTH

He, the Spirit of truth, will lead us into all truth. Not scientific or philosophic truth, but the truth in Christ. We are to grow in Christ. The Spirit, as one expresses it, gives us "the gift of verifying religious truth," he bears witness in our hearts to the truth for which Christ stands. Christian truth is thus preserved by being realized experimentally in the heart of the believer. We come to perfection of character under the direction of the Holy Spirit, under him we attain unto "the measure of the stature of the fulness of Christ." The Holy Spirit gives us the mind of Christ. To conserve Christ in the life, to thus relive the truth in Christ, is the work of the Holy Spirit.

B. I. MCGOWAN.

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V. THE SPIRIT AS THE AGENT IN SPIRITUAL QUICKENING

THE title of the Book of Acts is a misnomer. It does not record the acts of the twelve apostles; excepting Peter, James, and John, little or no mention is made of the twelve apostles. It is a record of the acts of the Hellenists, Stephen and Philip, the Cypriot Barnabas, and the great Tarsian Paul. When we pass from the Gospels into the Acts we go from the record of the disciples of our Lord to that of his apostles.

In the science of mechanics there are two kinds of forces—one a static force and the other a dynamic force. A static force is roughly defined as a force in equilibrium; a dynamic force is a force in motion. Now a disciple is a Christian in a static state; an apostle is a Christian in a dynamic condition. Hence the meaning of the words, "Ye shall receive power (*dynamis*), when the Holy Spirit is come upon you." It simply means that by the baptism of the Holy Spirit the static Christian is rendered dynamic. Religion may be a splendid equilibrium of soul, it may be a condition of rest and peace; or it may be a great energy that goes about everywhere turning the world upside down. The main difficulty to-day is that the majority of Christians are not yet beyond the static stage in their religious development. They stop with Christianity as an inward composure. They believe in God and experience the peace of Christ in their hearts, but they have never been rendered dynamic by the endowment of the Holy Spirit. Like the Christians of Ephesus, many do not know by vital experience that there is a Holy Spirit (Acts 19. 2). They stop with spiritual statics and never enter the wider field of spiritual dynamics. Religious life with them is one of serenity and composure; it fails to become one of living zeal and unquenchable fire.

How shall a Christian disciple become a dynamic apostle? What are the conditions necessary to a personal baptism of the Holy Spirit? No one doubts the need of this. It is the greatest requisite of the present hour in all our churches. Before the promised baptism of power came upon the disciples certain conditions were required. The first of these conditions was stated by

our Lord when he declared, "The Holy Spirit was not yet given because Christ was not yet glorified." The outpouring of the Holy Spirit was contingent upon the glorification of Christ. What was true historically—that the Holy Spirit was not given until after the ascension and glorification of the Christ—is also true in our personal experience. There can be no personal Pentecost until Christ is exalted as the supreme object of our worship and obedience. At Pentecost in the minds of the company assembled in the upper room Jesus Christ was supreme. There was no church with elaborate ritual and a great and glorious history to take the place of the Christ; there was no creed and not even the Bible as we now have it, for the New Testament had not yet been written. Christ was the sole object of the worship of the little company waiting in the upper room. The outpouring of the Holy Spirit to-day awaits the elevation of Christ to his place of supreme authority and adoration on the part of all the members of the church.

A second condition is one that is required in the body of the church itself. We are told that at Pentecost "they were all with one accord in one place." You observe here certain unities. First there was the unity of place—all in one place. In implicit obedience to the command of Christ the faithful minority of the disciples, numbering one hundred and twenty, were assembled in the upper room. How helpless they were before the outpouring of the Holy Spirit! How bold they were after the endowment from on high! It may seem like a small requirement, but there is no doubt that their presence in obedience to the Master's command had very much to do with the baptism of the Spirit. The condition to a revival in our churches is a more constant attendance upon the means of grace. God's Spirit is poured out upon assemblies. We do not hear of the Spirit having been given unto the absent members of the company of the disciples. It came upon those who, in obedience to the Saviour's words, were in attendance, waiting for the Spirit's outpouring. We do not receive the baptism by remaining at home and neglecting the assembling of ourselves together. We Protestants do not make enough of the church. Our religion is too individualistic, it lacks cohesion. The true philos-

ophy of a revival lies in the observance of the conditions which prevailed at the first Pentecost.

There was also a wonderful unity of purpose. Never since that day has the prayer of Christ, that his followers might all be one, been so signally answered. They were all "with one accord in one place."

This assembly was composed of "many men of many minds"; there were eleven men there representing various temperaments and dispositions; but in the face of a great crisis they were all of one mind and one heart. God's rule is unity in the midst of diversity. He does not demand a dead intellectual uniformity. Each one of these men looked at the truth from a different point of view, but they were all one in spirit. Think how this company, obedient and accordant, swept the city. Minorities working together rule this world. To storm a fort, to fight a foe, to revive a dead church, let us have a united body of men and women. Such a state of unity preceded the Pentecostal outpouring.

This was followed by a unity of experience. Cloven tongues like fire sat upon each of them, and they all spoke with tongues as the Spirit gave them utterance. The symbol of the Holy Spirit is the turtle dove, one of the most timid creatures. He will not descend upon a jarring, turbulent church. There must be an inner unity of purpose and thought before he will honor our assemblies. The demand of the hour in all our churches is the immediate endowment of the Holy Spirit. What do we mean by receiving the Holy Spirit? Jesus Christ is our true exemplar in this as in all things. We behold him at the opening of his ministry. "Jesus also being baptized and praying, the heaven was opened and the Holy Spirit descended in bodily shape like a dove and sat upon him." He made public proclamation of his ministry saying, "The spirit of the Lord is upon me, therefore am I anointed to preach the good news." Three terms are used in the New Testament in connection with this experience. First, it is called the sealing of the Holy Spirit. Second, it is called the filling of the Holy Spirit. Third, it is called the anointing of the Holy Spirit.

We all need this experience to transform us from static disciples into radiant apostles of our Lord. It is needed at our home

altars, in all our churches, and in our personal lives. May God give us the baptism of the Holy Spirit!

HERBERT F. RANDOLPH.

(HERBERT F. RANDOLPH, D.D., who was in charge of the famous Foundry Methodist Church in Washington at the time this paper was read, has since been transferred to Calvary Methodist Church, Philadelphia, Pa.)

VI. THE HOLY SPIRIT AS THE INTERPRETER OF HIS OWN BOOK

IN the farewell discourse of Jesus to his disciples, contained in the Gospel of John, he sets forth the mission of the Holy Spirit. Among the many things to be done by the Spirit, the office of teacher is preeminent. "When the Spirit of truth is come, he will guide you into all truth." The disciples needed the illumination of the Spirit to enable them in their interpretation of Christ's words. These words were dark until the light from heaven shone upon them on the day of Pentecost. Saint Peter, under this influence and enlightenment, spoke with power of Christ's redemptive work. When the preacher of Pentecost wrote letters to the churches he gave emphasis to the Spirit's interpretation of divine truth. "Knowing this first, that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit."

Saint Paul recognized the Holy Spirit as the exclusive interpreter of the Scriptures when he wrote: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God."

These verses teach us that the Holy Spirit is the interpreter of his own Book. We must not understand this to mean the exclusion of the human elements as set forth in science, art, philosophy, and literature. These are the channels by which the Spirit gives to the world the meaning of divine truth.

The theory of evolution demands for its completion the recognition of the spiritual nature of man, and belief in a personal and intelligent God. The conflict between science and religion is imaginary and not real. The works of God run parallel with the

words of God. The keys that open both doors are in the hands of him who holdeth the keys of death and Hades. He, by the Holy Spirit, opens the door of truth and reveals to the devout student the mysteries of God's kingdom. Science is one of many methods whereby God is revealing to us things that have been hidden from the foundation of the world. We must strengthen our spiritual sinews in order to intellectually and spiritually absorb new light from God's Word.

Many people are trembling for the ark of God because evolution seems to eliminate God from the universe. They remind us of the two maiden ladies who heard an address on the Darwinian theory, that men are descended from apes, and said, "Let us hope it is not true, or if it is, *let us hush it up.*"

The poet Tennyson expresses in fine poetic form a truth that should forever banish dualism in nature when he wrote:

One God, one law, one element,
And one far-off Divine event
To which the whole creation moves.

The Bible has had many commentators, but only one interpreter. Whatever divine light has come to us through the words of men, they originated from the Holy Spirit. The history of biblical interpretation demonstrates the inability of man to interpret the Bible. The Word of God has been a stone of stumbling and a rock of offense for ages, and the record of its exegesis is a record of human presumption and folly.

As we read the pages of ancient commentators, we have a revelation of the infirmities of learned men and of their peculiarities. The strongest and most gifted could not surmount the limits of their day. No other mass of literature is encumbered with such an amount of ineptitude. The exposition of Scripture has engaged men of all kinds of qualities, men wise and unwise, humble and vain. From the first Scripture had need of an expositor. Its beginning was in prehistoric ages, while its plainer teaching was blended with tremendous mysteries. Heavenly things and earthly were woven together into its tissues in a hundred different ways. It was given to us in two languages, Hebrew and

Greek, and its mental environment was peculiar to the Jewish people. For these and other reasons the Bible has always called for an interpreter. Hence there is an enormous amount of Scripture learning contained in commentary, homily, targums, down to the last exposition of the Bible.

Biblical history gives us the progress of mankind, and holds a central place among the forces that have governed human development; the exegesis of the Bible began within the Bible, the New Testament expounding the Old. Each generation in turn gave its testimony and added to the stream of tradition. On the whole, biblical interpretation has been one of progress. Time has sifted the labors of the old commentators, and by the study of later days the ascendancy of Scripture has been restored. We date modern history from the revival of the study of Scripture. The age of science and free thought sprang from the Protestant Reformation, and the recovery of the Bible. The new light dazzled the intellectual leaders to such an extent that the Bible was threatened to be devoured by its own children. Its text, literary construction, and ancient title deeds were all exposed to the clear light of science.

The present age is one of criticism, but we need not fear if students will follow the light from heaven and not the flickering tapers of earth.

God said in the Old Testament, "I will command, and I will sift the whole house of Israel; yet shall not the least grain fall upon the earth." So will it be with the Bible, although it is difficult not to be anxious in times of sifting. Let the product of science be what it may, "The Word of God liveth and abideth forever."

We have this great "treasure in earthen vessels," and the misinterpretation is painful for us to read. An eminent biblical authority states, "The history of interpretation is a sad commentary on the inadequacy of the human mind to grasp divine truth. Pious men roused Protestantism to the carnage and cruelty of the Thirty Years' War by an appeal to the bloodthirsty Psalms. That most dismal of superstition, the belief in witchcraft, was supported for centuries by the authority of Scripture. Many feeble and deranged women have been drowned, burned, or hung,

because in the Mosaic law of two thousand years ago it was said, "Suffer not a witch to live." For was not this the word of God? Hideous superstitions and cruelties have been perpetrated on the authority of the New Testament, because an Epistle says that a believer is not to eat with a heretical teacher. Calvin spurred the church commonwealth of Geneva to burn Servetus. Because in a parable the Lord said, "Compel them to come in," Torquemada burned ten thousand so-called heretics in Spain; and the Duke of Alba was sent to exterminate a nation with the papal benediction. On a blind literalism in taking the words of the institution of the Lord's Supper rests that monument of human perversity, the dogma of transubstantiation. The Bible misunderstood and misapplied has been used to enforce error, cruelty, and spiritual tyranny. Polygamy is not right because Abraham practiced it, nor witch killing because Moses enjoined it. Slavery is not Christian because Christ said nothing against it. How necessarily from the foregoing do we see the necessity of an infallible interpreter?

In conclusion, let us sum up these brief words by stating that the Divine Inspirer is the Divine Interpreter. But how does he interpret? Primarily through individuals, the scholar, the preacher, the student, through all who humbly and reverently toil at the sacred text. Humility and reverence are the necessary qualifications for the Christian teacher; losing these he loses all right to be the agent of the Holy Spirit.

To this end our biblical scholars seek to ascertain the text, and get as near as possible to the writer's autograph. The outcry that arises every now and then against historical criticism seems to indicate a strange timidity and distrust of the power of the Holy Spirit. A book that claims to be inspired, protected against honest criticism and inquiry, will inevitably degenerate into a sort of fetich. We never need be afraid of bringing God's work into the daylight. "If it be of God, we cannot overthrow it." In times of unsettlement and change the one great need is that the Christian student shall be in touch with the Spirit of God.

Even the most rash speculations of honest criticism often throw fresh light on the Bible. The general Christian conscience, guided by the Holy Spirit, will welcome all such light. For a

healthy organism can assimilate the good of its environment, and reject the evil that is mixed with it. Criticism is "like unto a net that was cast into the sea, they drew to shore, and sat down, gathered the good into vessels, but cast the bad away."

Every man should have scholarship enough to choose and check his guides, and for this he needs imagination and spirituality. The Holy Spirit of God, after all has been done by scholarship, is the only exegete. He who inspired must himself explain, as Charles Wesley sang:

Come Holy Ghost, for moved by thee
The prophets wrote and spoke;
Unlock the truth, thyself the key,
Unseal the Sacred Book.

JOSEPH DAWSON.

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VII. THE HOLY SPIRIT THE AUTHOR OF ALL SUCCESSFUL REVIVALS

THE dryest land I've ever seen is the great desert of Texas, New Mexico, Utah, Colorado, and California. Miles and hundreds of miles and thousands of miles of gray and white and chocolate sand lying beneath the burning sun—and every grain of sand crying aloud for water. How long it has been crying for water no man knows, but its shifting sands, its bleaching bones, and its arid wastes tell the story of centuries of living death.

But up in the Wind River Mountains and the Rocky Mountains, a thousand miles away, two rivers are formed from the melting of the perpetual snow eight thousand feet above the sea level. Trickling and tumbling and rushing down, these two rivers gather to themselves a hundred brooks and creeks and rivers, and form the Colorado River, which flows a mad, strong, picturesque stream into the Gulf of California.

And this Colorado River is the hope of the desert. It carries life in its waters, and wherever it touches the burning sand a fruitful garden springs up. The river seems to be like a lover presenting his arm to the dusty bride and saying, "Arise, my

love, my fair one, and come away." A persistent effort at irrigation projects, and the great helpless desert will be enabled by the life of the waters of the Colorado River to play a tremendous part in feeding the world.

But God saw the dry and parched region of the human heart and life, and heard the cry of them that were perishing, and he opened a wide, deep, wonderful River, freighted with life and health for all, and he said, "If any man thirst, let him come unto me and drink." "But this spake he of the Spirit, which they that believed on him were to receive" (John 7. 39). When Jesus ascended into heaven he sent down the Holy Spirit to give life to all the dry and desert land. No other power has ever been able to revive the soul of men or reproduce the work of the Lord Jesus Christ, but this life-giving stream has never failed to do it. The Holy Spirit is the author of all successful revivals.

Just as the Pentecostal Revival resulted after "they were all filled with the Holy Spirit," so did the great revival of the eighteenth century in Europe and England under the leadership of Zinzendorf and Wesley, and also the outstanding revivals of this country under the leadership of Jonathan Edwards, Whitefield, Asbury, Cartwright, Finney, and Moody. Evan Roberts was the outstanding human being in the Welsh revival, but Evan Roberts was neither the author nor the leader of the movement. To quote his own words, "The power of the revival in South Wales is not of men, but of God."

In a remarkable exhortation at the beginning of the campaign of 1921 for a million souls in Methodism, Bishop Joseph Berry said, in *The Christian Advocate*: "Every real revival begins with Pentecost. Some evangelists do not seem to think so. They place great emphasis upon activity. Christians are exhorted to scurry around with cards of invitation. They are commanded to search the highways and the hedges. Crowds must be gathered. With a crowd there is always a sensation. And with some, a revival and a sensation mean about the same thing.

"Jesus had a different program. He said: Tarry! Tarry in honest self-examination. Tarry in frank confession. Tarry in earnest supplication. Tarry in personal surrender. Tarry until

you have lost the last trace of self-sufficiency. Tarry until the tongues appear. Tarry until the sound of a mighty rushing wind fills the place. Tarry until ye are filled with the Holy Ghost.

"This is the era of the Pentecost. It is the dispensation of the Spirit. The promise of the Father has never been revoked nor modified. We have absolutely the same right to ask for the very presence of the Holy Spirit in our hearts and in our churches as the disciples had at the beginning. No matter now about the details of your revival organization. No matter now about the singing and the ushers and the publicity. These will be necessary later on. If you are to have a real revival, you must first have the Pentecost."

CHARLES A. SHREVE.

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[EDITORIAL NOTE—After reading the article by Professor Leslie and the Symposium by the Washington Preachers' Meeting on the Doctrine of the Holy Spirit, we should sing a hymn. For preachers there is none more appropriate than the *Veni, Creator Spiritus*, attributed to Charlemagne, but probably written by Rabanus Maurus—a hymn that for centuries has been used in the ordination of the ministry in all branches of the Western Church. The best of all versions is that by John Dryden, about half of which was adapted by John Wesley for use in worship, as follows:

Creator, Spirit! by whose aid
The world's foundations first were laid,
Come, visit every pious mind,
Come, pour thy joys on humankind:
From sin and sorrow set us free,
And make thy temples worthy thee.

O Source of uncreated light,
The Father's promised Paraclete!
Thrice holy Fount, thrice holy Fire,
Our hearts with heavenly love inspire:
Come, and thy sacred unction bring,
To sanctify us while we sing.

Plenteous of grace, descend from high,
Rich in thy sevenfold energy!
Thou Strength of His almighty hand,
Whose power does heaven and earth command,
Refine and purge our earthly parts,
But O, inflame and fire our hearts!

It will be found in the *Methodist Hymnal*, No. 194, set to a very familiar tune.]

THE INFLUENCE OF RELIGION UPON ITS SUBJECTS
AS ECONOMIC AGENTS¹

GEORGE C. CELL

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THE observations of John Wesley upon the direct and indirect interaction of religious and economic forces were quite casual and fragmentary. They furnish, however, a good point of departure and a sufficient basis for a closer analysis of this intricate relationship. Wesley discovered that religious forces could exert a positive influence upon men in their capacity as economic agents, just as it has been increasingly clear since Buckle and Marx that economic factors and material conditions exert a profound influence upon the *homo religiosus*. The distinct influence of religion upon the *homo politicus* and the *homo æconomicus* is one of the most important relations in the history of civilization. "The two great forming agencies in the world's history," as Marshall, the economist, has said, "are the religious and the economic." What else tells more of ages past than the tools with which a man works and the altars beside which he worships? By their tools we know the successive types of civilization as the stone, bronze, and iron ages, and more recently as the age of industrial machinery, of coal, oil, and electricity.

The high intrinsic importance of the subject is further enhanced by a strong tendency of the *economic school of history*, following Buckle and Marx, to limit scientific history to the economic view. An exaggeration of the economic factor in history was acknowledged at an early date by those who adopted the Marxian theses, and recent writers show commendable critical caution and reserve at this point. But the economic school of history still tends strongly either to invalidate all other points of view or else arbitrarily to subordinate them to the economic—arbitrarily; for the a-priori subordination of all other factors in

¹ This is the third and concluding article by Professor Cell on the general topic, *The Decay of Religion*.

history to the economic has its basis purely in the option of the observer and not in the nature of the object. To consider modes of material production as the basis of all social life, and therefore of all real history, or to assume that all historical reasoning to be scientific must accept economic factors—modes of production, labor processes, economic forms of society—as if original data, as if these factors could not be further analyzed, and then proceed to treat all else as derived therefrom, is to impose a highly artificial and purely theoretical restriction upon the scientific outlook of the historian. Such a limitation of method is dogmatic and is refuted by facts. Modes of production and economic formations of society, being themselves evolutionary products and, like all other historical phenomena, subject to the law of development, are necessarily not historical postulates, but problems.

The labor process supplies an excellent *locus standi* for the observer who wishes to investigate the bearing of economic formations and factors on the social, political, and spiritual processes of life. But the conclusions reached will inevitably betray just this economic point of reference. An economic interpretation of history which either excludes or subordinates all other points of view to itself is about as scientific as a geocentric astronomy. The astronomer knows that the footstool of his observations is very much in motion and extricates himself from his geocentric limitations by availing himself of every possible point of view. The outcome is the insight that all our conceptions of space, time and motion are largely relative to the position and outlook of the observer. Thus a revolution of thought in physical sciences is accomplished identical for substance of doctrine with a quite similar revolution of philosophic thought achieved at an earlier date. Physical space and time are found to be closely bound up with the observer. The "absolute space and time" becomes an "inane fiction" of the mind, as a great thinker has named it. Rather space, time, all motion are relative. So too the laws of Nature cease to be "absolutes" and become "only more or less convenient formulas."

The great forward movement in the world of physical science should be an object lesson to the scientific historian. "Einstein had," in the words of one of his best interpreters, "become tired

of assumptions." The economic view of history is objectionable not because it is scientific, but because it is not scientific enough. The theological and materialistic interpretations of history are equally in bondage to an assumption which prevents the advance of science. The exclusive concentration of attention upon the economic activities of men obscures the significance of other powerful human interests, in particular their power to produce economic effects. In order to escape the artificial limitation imposed upon historical investigation by the restrictive tendency of the economic school of history, it is necessary to reverse the procedure, to investigate, where sources of information permit, the genesis of the successive economic formations of human societies, and to utilize the *operation of religious forces as a locus standi* for investigating their bearing upon men in their political and economic relations. Such a view of history possesses exactly the same relativity to the position of the observer as the economic approach. Not, therefore, with any idea of refuting the economic approach to the study of history—its great value is beyond cavil or question—but to escape from the element of dogmatic assumption in that theory which obscures significant facts and relations, I propose to consider, within a very limited field of phenomena, *the way and manner in which religious forces have exerted a positive influence upon its subject in their capacity as economic agents.*

Of course the interest of John Wesley as an observer, like the Puritan divines in whose paths he trod, lay first and always in religion. He never valued religion for its economic consequences, plain as they were to see. An exclusively utilitarian appreciation of religion would have impressed him as the essence of irreligion. The utilitarian approach would in his view rob the salt of its saltiness. Religion as he conceived it had to do first, last, and always with the eternal values—values so great as to dwarf all temporal values into nothingness. The religion, sufficient to regulate in exhaustive fashion the ethical conduct and economic activities of men, was oriented, not on the here and now, but on the life eternal. In this view, all early Protestantism down to and including Wesley might, on account of its essential other-worldliness, its desire, like Bunyan's Pilgrim, to flee the wrath to come, be considered

the arch foe of the capitalistic mind. For the spirit of capitalism appears to be altogether concentrated in the accumulation of treasures on earth. So it might seem on the surface. A closer scrutiny, however, of the deposit made by Protestantism, especially the Calvinistic branches, in the character of the peoples who accepted it, reveals a totally different relationship—a *causal relationship between the most ascetic branches of Protestantism and the economic activities of its subjects*. For, as it has been aptly said, the Calvinistic diaspora during the wars of religion become the missionaries of skilled labor and the nursery of the capitalistic spirit.

It is a matter of common knowledge among historical investigators that the universal and consuming preoccupation with business which, like a veritable giant, seemingly holds all men to-day in the hollow of its hand, is something decidedly novel in the experience of mankind. It was not so in the beginning, nor was it so until quite recently. The economic cosmos in which we to-day live and move and have our being goes back about two and a half centuries, though of course some of its elements are as old as human history. Already the seventeenth century, and still more the eighteenth, for obscure reasons which economic historians have not yet sufficiently explored, witnessed the beginnings of material progress first over small, then over wide areas in a most compelling and cumulative fashion for which the prior history of the race furnishes no analogy. This momentous event, known as the Industrial Revolution, was consummated in Great Britain about 1770 to 1825, whence it spread rapidly over the world.

The roots of this fateful revolution reach, of course, farther back. The historical background and basis for it was supplied primarily by the religious and political emancipation of the English people in the seventeenth century. It is noteworthy that no good economic reasons have ever been given for the late arrival of the Industrial Revolution. At a given point "England was ready for inventions," and "conditions were ripe," and something had set men to "thinking out better ways of doing things"; that is, upon a course of inventions. (Hayes, *Modern Europe*, vol. 11, p. 674.) Of this much the event itself is proof enough. England

was evidently first ripe for it, because the revolution first occurred there. But why in the seventeenth and eighteenth centuries? The gainful spirit and activities of men are universal in time and place and among all sorts and conditions of men. And the natural advantages, such as climate, water power, coal, and iron, were always available, or ready to be made so. The secret lies elsewhere. An examination of the character, the social and political institutions of the English people before the revolution discloses the presence therein of certain high barriers which had first to be broken down. Now the English people came in the epoch of the Protestant Reformation under certain influences which impelled them not only to overturn all barriers, but also to blaze the way to industrial freedom. Under the operation of these forces, in spite of adversities that might have been fatal to a less resolute and resourceful people, they advanced to a distinct superiority in industrial and commercial energy. Under the impact of forces whose presence and operation remain obscure and invisible to the purely economic historian, the steadfast will to labor, to produce surplus values, and to accumulate wealth became almost a national trait. This resolute will to labor in an atmosphere of stern economy led on to a diligent search for inventions and for better organization, to a division of labor, to the making of machines and to the scientific control of natural forces—in *summa*, to improved ways of doing things generally. The motive forces to these mighty changes came not from the gainful spirit as such, for that is confessedly everywhere operative; nor did they come from the material factors of industry; for these factors were never lacking. The motive forces came out of the transformation of the national character by the tillage of human soil over a long stretch of time—several generations. The deeper reasons for the occurrence of the Industrial Revolution first, not in the Orient but in the Occident, not in antiquity nor the Middle Ages, but in the modern world, and there primarily in seventeenth and eighteenth century England must be sought not only in the material conditions of life, but also in the *ideal aims and forces* by which men were guided in the utilization of the material conditions of life. And we are referred finally for a clue to this fateful revolution to the *interweaving of*

religious, political, and economic threads in the fabric of history. In the great historic battle, fought and won, for the inestimable boon, the right, more precious than life itself, to worship God according to the dictates of one's own conscience, none daring to molest or make afraid, there was won, by inclusion and implication, especially for men whose conception of labor had a religious basis and motivation, for men who esteemed profitable industrial activity the best, the main part of that rational worship which embraces the whole of life—there was won also the right to work and eventually the right to vote according to the dictates of conscience, none daring to molest or make afraid.

The fountain of these deposits in the English national character, the indefeasible right of every man to life, liberty, and the pursuit of happiness and the holy ordinance of God that every man shall labor, produce and increase in all values, spiritual and temporal, lies in the *vocational idealism* which is the offspring of Protestant Christianity and perhaps its most significant contribution to our western civilization. It is one of Weber's most thoughtful observations in his *Religionssoziologie* that only peoples whose religious life has been nurtured under the influence of the Protestant Bible have a word (Luther introduced it) to express the idea of a *calling* comprehending the sum total of life's interests and activities, civic and social, political and economic, as equally organic parts of that rational worship which every man owes to God. Non-Christian peoples do not have it, neither do peoples subject to Roman or Greek Catholicism. The full impact of religion upon the ethical conduct and practical activities of life was after Protestantism was established no longer a distinction of the man set apart to the offices of the church, but Protestantism poured the energies of religion into all the channels of secular activity. It became a potent article of belief that men are called of God in the day's work. Calvinism especially, still sternly ascetic, by giving the old ascetic self-restraint an extensive and intensive development hitherto unknown, did this in transcendent measure. In this achievement it stands unexcelled, unequalled in church history. No other branch of Christianity has developed so exalted a conception of work in this world as a divine appoint-

ment, propounding fruitfulness and efficiency as the normal and necessary test equally of being in a state of grace and of growth in grace. *Productive service* as the substance of one's calling, application and industry in worldly activity are made religious duties, lifted from the low plane of a pure means of subsistence, and given the highest rank as *the end and sign of active faith*. It is the most exalted religious evaluation of activity in the world to which Christianity has given birth. Whole communities permeated by this spirit which I have called vocational idealism were gradually molded by the discipline of godly labor. And the thing itself has had some remarkable economic and social consequences.

It is unnecessary to trace in all its ramifications the spread of this spirit in the Protestant world, especially the West European or Calvinistic branches. That has been done in a masterly and convincing manner by Weber, and in bold outline by Troeltsch, who has adopted Weber's thesis. The Belgian sociologist Laveleye was perhaps the first to develop the dynamic relations of Protestant ethics to industrial productivity and power. Following Laveleye's original conception, his point of view has been amplified and corrected by increasing numbers of investigators.

Only Protestants have a word for vocational idealism! The substance of it in all its sublimity and sanctified common sense, the thought, wondrous, deep, and rich, of life as a whole given over to activity in the world as a call of God, the spirit which made of religion a business and of useful labor a religion, found classic expression in Charles Wesley's immortal hymn rightly called the *Marseillaise* of Methodism. The author of it wrote the hymn not for priests and prelates, but for coal miners and carpenters, managers and merchants:

A charge to keep I have,
A God to glorify;
A never dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill;
O! may it all my powers engage,
To do my Master's will.

Arm me with jealous care
As in thy sight to live,
And O! thy servant, Lord, prepare
A strict account to give.

Help me to watch and pray,
And on thy self rely,
Assured if I my trust betray,
I shall forever die.

The Wesleys did not originate, they inherited this intense vocational idealism from their non-conformist antecedents. It came to them from Baxter and the great Puritan divines, and from the deep impress of Bishop Taylor's *Holy Living*. Although Wesley in his early conferences with his helpers taught them, in rather doubtful fashion for one who solemnly protested his belief in religious toleration, to repudiate the "Predestinarian poison" and to guard the flock against a doctrine worse than "all the devices of Satan," still he was careful to draw a line between the Calvinist emphasis on the electing love of Jehovah, and the Calvinistic religious evaluation of activity in the world. The latter, the idea of fidelity in vocational labor, he told his preachers was good solid Bible doctrine which we are bound to assert steadily "on the authority of our Lord himself. For God will not give true riches to a man not faithful in the unrighteous mammon." The Conference minutes on the subject of Calvinism reveal that Wesley recognized in its religious evaluation of "man's faithfulness," that is, fidelity in vocational activity, something distinctly Calvinistic. And he couples his repudiation of Calvinism as a theory with a definite indorsement of Calvinistic ethics. It has been well said that Calvinism was primarily a system of conduct, a religious discipline of life, a church polity. (*Cambridge Modern History*, Vol. ii, p. 357f.) If so, Methodism was modeled after it. For Wesley is strong in emphasizing that the marks of Methodism are found in its strict religio-ethical regimentation of life, and only in its doctrine as a means to discipline. How frequently he pushes its strict stern discipline, its religio-ethical regimentation of life into the foreground! That is what first gave the movement its first name. Of course the religious dynamic which sustained

the discipline counted supremely. "Having the form of godliness and seeking the power" locates the center of Methodism at its best. Even so it was not quietism, nor mystical contemplation, but a religion of action that interested Wesley. A solitary religion, going out of the world or hiding oneself in it, he asserted, is repugnant to Christianity. The social, open, active Christians are the real ones.

The first Oxford Diary contains an entry dated October 1, 1726, of two words: *Idleness slays*. It introduces us to the beginnings of Wesley's lifelong battle against idleness. The process by which he trained himself and others in habits of ceaseless diligence began in a fierce fight against the sin of ill-used time. The clue to this is found in a work by Bishop Taylor, who, as we know, was a great authority for Wesley and a principal fountain of his vocational idealism: "The first general Instrument of Holy Living is Care of our Time." All idleness is sin. *It is better to plow on Sunday than to do nothing*. The life of every man may and must be so ordered that it may be a perpetual serving of God. No man can complain that his calling takes him off from religion: his calling itself, and his very worldly employment in honest trades and offices is a serving of God. Plowmen, artisans, merchants are in their calling ministers of the Divine Providence. And God has given every man work enough to do, so that there shall be no idleness. In this conception of life, work and duty become synonyms. (Taylor's *Holy Living*, etc. Bohn Ed., p. 3.)

Wesley adopted thus early the fundamentals of Taylor's *Holy Living and Dying*, built his own life upon them and consecrated every moment and every faculty of his being to the high calling of inducing others to do the same. These fundamentals—they are the essentials of Calvinistic ethics—are three: stewardship, subordination of life, every detail of it, to the glory of God, and the practice of the presence of God, that is, every moment is lived under God's watchful eye. They comprise the means and the methods of a holy life. Holiness means that "all our labors and care, all our powers and faculties, must be wholly employed in the service of God, and even all the days of our life." Now among Taylor's twelve articles of a holy life and also the "twelve signs

of grace and predestination" we find two of high import for our subject. There is enjoined an ascetic self-discipline of life as a means to an inner lordship over the world linked with a clear orientation of life on eternal values. Further, justice in dealings and diligence in one's calling are set down as one of the signs of grace and predestination. Therefore fruitful acquisitive activity or profitable productive industry and enterprise are a sign of active faith, are an assurance of one's calling and election. On this basis the production of surplus values and increase in goods becomes a religious duty. It is the Puritan apotheosis of work as the most comprehensive human obligation from which there can be no exemption. The corollary of this principle, it may be noticed, is the *labor theory of values*, which appears to be also a deposit of Calvinistic ethics in economic thinking. "Work," says Petty, "is the father and active principle of wealth, as land (that is, natural resources) is the mother."

The several references to Richard Baxter in Wesley's Journals are sufficient to reveal an intimate knowledge of the great Puritan divine and a high appreciation of his qualities. Twice at least Wesley read his life, and his works were much studied. Wesley read Baxter's *History of the Councils* and was quite carried away with it. He eulogized his spirit, regarded him as one of the incomparable masters of the pastoral office, and incorporated his plans for religious education and pastoral visitation, into the Conference Minutes. Finally he laid on his preachers an injunction to study Baxter's plans and put them into practice. Wesley's knowledge of the *Saint's Everlasting Rest* (he quotes it in Sermon No. 70 of the *Christian Directory* and other masterpieces of Puritan piety and ethics) illuminates his very close affiliation with the Calvinistic branch of Christianity and explains his energetic reaffirmation of the Puritan ethic of Labor in his own preaching, teaching, and pastoral activities.

Wesley shared to the full the Puritan apotheosis of labor. He regarded work far more as a means of grace than as a means of making a living, and with it he shared all other essentials of Puritan ethics. A glance at the religio-ethical regimentation of life laid down for the Methodist Societies reveals elements of far-

reaching social and economic significance. (a) Taste no spirituous liquor, no dram of any kind. (b) Be at a word in buying and selling. (c) Pawn nothing, no, not to save a life. (d) Wear no needless ornaments such as rings, ear-rings, necklaces, lace, ruffles. (e) Use no needless self indulgence such as taking snuff or tobacco. (f) *Be patterns of diligence, frugality and self-denial.* (Italics mine.)

Wesley was a great preacher of stewardship, comprehensive of life, time, talent, money, everything. And he enforced it on his followers to the utmost. This appears both in his doctrine of work as a religious duty and the way he preached and enforced it. His own ideas are crystal clear: Work is serving God. Idleness slays. Idleness is immorality. Idleness is sin. No idleness can consist with growth in grace, no, nor with the retention of grace received in justification. *The rising generation must be converted to the spirit and confirmed in habits of industry, if the revival is not to be an affair of one generation.* There is not one point in Methodism that is a distraction from work, every point of it is an incentive to rational industry. We hold our meetings at times when our people are free to come. If any are not, we enjoin them not to leave their work to do so. We severely condemn all who neglect their temporal concerns. *Let no one ever see a ragged Methodist.* So far am I from either causing or encouraging idleness, that an idle person, known to be such, is not suffered to remain in any of our societies. *We drive him out as we would a thief or a murderer.* To show all possible diligence (as well as frugality) is one of our standing rules, and one concerning the observance of which we continually make the strictest inquiry. Profitable industry here is rated the first element of Christian prudence, something we owe to God, to our neighbors, and to ourselves. Work is so clearly of divine appointment that religion cannot consist with the least degree of idleness. The man who attains unto holiness is naturally not less but more efficient in his worldly business. In these precepts respecting work collected from Wesley's writings, partly verbatim, partly condensed, we find the genuinely Puritan ethics of work. It taught thousands to believe that to be useful, to render a service, to engage in pursuits

affording financial profit had the high sanctions of heaven. It inculcated the idea that profit is Christian, and that the successful pursuit of it was a sign of active faith and continuance in grace.

The principle of stewardship received a unique application in the valuation and accounting of time. Life under God's watchful eye awoke in men a spirit of jealous carefulness and led many thoughtful minds into the practice of spiritual bookkeeping. Wesley himself gave a magnificent specimen of such a spiritual accounting, of putting conscience and calculation into every detail of life, in his diaries and journals. What a stewardship of time is there unfolded! But there was nothing exceptional in Wesley's practice, unless it was the intensity and thoroughness of his spiritual accounting. For sixty-six years the minutest details of the day are scrutinized under the piercing light of an active conscience sensitized by religion. Before such a tribunal moments take on the value of hours, hours of days, and days of destiny.

But Wesley, like the author of *Poor Richard's Almanac*, gave this principle a definite economic application. "Time is money," said the shrewd Yankee. But Wesley is not at all a stranger to this Yankee philosopher's economic maxim. "Suppose a man spends in sleep an hour a day more than nature requires. What is there serious about that? Why, first of all it *hurts your substance*. It is throwing away six hours a week which might turn to some temporal account. If you are of no trade, still you may so employ the time that it will bring money or money's worth to yourself or others" (*Redeeming the Time*, Sermon No. 158). There were for Wesley three points all told of Christian prudence: "Gain all you can, save all you can, and give all you can." The author of *Poor Richard's Almanac* and the great revivalist were very much agreed on the first and second points. But on Wesley's third point, "give all you can, and thou shalt have treasure in heaven," Franklin had another idea. "Remember that money is of the prolific generating nature. Money can beget money [this is a complete reversal of mediæval economics—*Nummus nummum parere non potest*]; its offspring can beget more, and so on." "In short, the way to wealth if you desire it, is as plain as the way to market. It depends on two words—industry and frugality. Waste neither

time nor money, but make the best use of both. He that gets all he can honestly and saves all he gets (necessary expenses excepted) will certainly get rich." On this head Wesley from his semi-Franciscan attitude toward wealth would have said, "Quite true, he will get rich, but he will just as certainly go to hell." (*Dives and Lazarus*, Sermon 117.) Franklin recognized what Wesley was apparently still a stranger to, namely, that vital element of the capitalist spirit, the will to invest or employ the surplus values produced by labor or accumulated wealth in promoting directly or indirectly further production for the sake of profit.

At another point religion, through the Puritan ethic, made vital contact with economic functions. Before the spirit of capitalism can be acquired it is necessary that men be brought under an influence sufficient to put the bit into expenditure. Now the same magic which subdued communities to the discipline of work subjected them to the discipline of thrift. To industry, the first point, there was added frugality, the second point of Christian prudence. The stewardship of money impelled masses of men to put conscience and calculation into everything. Consider the tither. He must carefully scrutinize income and expenditure in relation to each other. Thus the keeping of accounts becomes a religious duty. This practice has been for those engaged in gainful pursuits the foundation of many a fortune. For although tithing added nothing directly to income, as some have been foolish enough to assert, nevertheless the rationalization of incomes and expenditure which the principle makes necessary does disclose waste and stimulates carefulness in expenditure. Thus what prudence often achieved, namely, a competence, piety was free to interpret as the special blessing of the Lord. But tithing is only a special case of a more comprehensive procedure. The Puritan ethic on which Wesley insisted for all his followers instilled a vigorous spirit of economy.

Attention has been directed to the society rules as a religio-ethical regimentation of life along the lines of industry, frugality, and charity. These rules were not bits of mild advice. They were the axioms of admission and continued membership. The observance of these rules has in these latter times of Methodism

passed into a state of innocuous desuetude. But it was not so then. On the duty of observing the society rules Wesley was firm. He instructed his helpers to refuse tickets to all who were known to violate the rules. They were to be ostracized, excluded from the secret sessions of the elect. The signed ticket became a certificate of good standing, not without its secular values. To be denied a ticket was a total disgrace. Thus the Wesleyan discipline of work, thrift, and charity was made thorough and effective.

The economic aspects of his religio-ethical regimentation of life were subjects of frequent comment. For the economic significance of various problems Wesley had a quick perception. The economic consequences of alcoholism did not escape this sharp-sighted observer. It was pictured as an intolerable tax on the nation's food resources, as the cause of nervous disorders, laying the foundations of numberless diseases and impairing the national vigor. And tea drinking! We have a treatise on that too. The use of tea was, so he came to think in August, 1746, a source of nervous disorder. It enfeebled vigor, impaired health, and (here we have it!) "thereby it hurts their business also." People would fare better without it and "would save just the price of tea." "And many a little, you know, put together, will make a great sum." Moreover, "nothing is small if it touches conscience," and "he who saves anything from the best motives, will lay it out to the best purpose." That is the essence of what has been called economic rationalism.

A striking instance of the way religious forces may by their operation be the forerunners of new economic formations of society is found in the motivation and bearing of Wesley's diatribes against fashion in dress among the Methodists. His fearless, at times furious denunciations of fashion in dress and other needless expenditure could scarcely have won the applause of his more prosperous and wealthy adherents. But beyond doubt large numbers were sufficiently influenced thereby to keep the balance on the right side of the ledger and so were started right economically. Moreover, Wesley's objection to fashion in dress and similar luxuries was very little concerned about the appearances, but very much about the expensiveness of costly apparel. His *Appeal to*

Men of Reason and Religion (1744) upbraids the Quakers for recreancy to their first principles. Under the influence of growing wealth they were showing signs of apostasy from their first ideals. "Multitudes of you are very jealous as to the color and form of your apparel, the least important of all the circumstances that relate to it, while in the most important you are without any concern at all. You now wear plain but still the costliest apparel. Surely you cannot be ignorant that *the sinfulness of fine apparel lies chiefly in the expensiveness*" (Wesley, *Misc. Works*, i, 132).

Carl Marx makes the statement that the capitalist brands all consumption as a sin *against his function*. This statement reflects the a-priori, unscientific exclusion or subordination of all other factors to the economic. It assumes that all *inductive reasoning* on the field of human history *must proceed from* the "material conditions of life" or "the *Economic* structure of society" viewed as *causes* to the general character of the social, political, and *spiritual* processes of life viewed as *effects*. Under this dogmatic restriction of historical reasoning it was necessary to consider as a product of capitalism what was in reality a presupposition. He assumes that the exigencies of the capitalist procedure gave birth to thrift motives, as if the spirit of frugality could be acquired only by a man who was already a capitalist and was then imposed by him on others. The morale of modern business was not built up that way, at least not in all cases. In Wesley (and his case is typical of thousands) we have a mind utterly remote from the capitalistic procedure. It is wholly foreign to him. He advocated gaining and saving for absolutely non-economic ends. And yet he branded all needless consumption as sinful. I repeat, the sinfulness of needless consumption and the duty of thrift had for Wesley, Baxter, and men like them an exclusively religious orientation and motivation utterly foreign in its origin, not in its effects, to the exigencies of the capitalistic procedure. The birthplace of thrift motives as here made clear must be sought not in the "modes of production" nor in the exigencies of the capitalist system, but in the genius of Protestant Christianity, in particular the Calvinistic branches. And Wesley's strictures on needless expenditure as sinful waste open up to view the opera-

tion of religio-ethical forces that have positively influenced economic outlook and contributed largely to the upbuilding of the morale of capitalism.

In one more particular, highly important, the operation of religious forces was productive of that "economic rationalism," as Sombart phrased it, which is the soul of modern business procedure. It is the spirit of enterprise and of constant improvement which had to be set on foot before capitalism as the deliberate, foreseeing organization of free labor could be developed. Economic traditionalism, *running on in the same dull track with the forefathers*, was the greatest barrier to this industrial revolution. There was no active quest of shorter and better, that is, more efficient ways of doing things, because few if any minds were awake to the possibility. Now the fact is that in the historical background of the Industrial Revolution some influence or other set hundreds of obscure workers to searching for improved ways of doing things. If we could locate the fountain of this will to industrial progress we should go a long way toward explaining historically the event of the Industrial Revolution. Undoubtedly it was not a simple but complex stream of influences which broke up the inert conservatism of industry and awakened a spirit of enterprise in masses of workers, and presumably it will be some time yet before the deeper reasons and motives for this industrial expansion are discovered and defined. Ours is a simpler task, namely, to make clear the interweaving of religious, social, and economic threads in that fateful transformation.

Wesley was a very practically minded man. Lecky says of him that he wielded the widest constructive influence in the sphere of practical religion since Luther. We commonly and rightly think of him as a very conservative man, and so he was. But within the bounds set by his conservatism he was exceedingly progressive. I pass over numerous sentences of his which scintillate with radicalism. But certainly in things ecclesiastical he was something of an *entrepreneur*. He might vow his intention to live and die a member of the Church of England. But that could not alter the fact that as a master-builder he had created an ecclesiastical system which has secured him a place among the

world's great organizers. "He had a genius for government not inferior to that of Richelieu." Not only in the affairs of the church, but in practical ways Wesley displayed this spirit of true enterprise. Witness the measures to provide remunerative work for people who otherwise must needs be subjects of charity. Witness the employment of a man to "superintend my printing," out of which he made and gave away a small fortune. Instances abound. No better description of the spirit in which he did his work can be found than his own words: "*We are always open to instruction; willing to be wiser every day than we were before, and to change whatever we can change for the better.*" (*Misc. Works*, vol. i, p. 180.)

In that remarkable sermon on *The Use of Money* (No. 50) he recommended this gospel of the open mind, the spirit of constant progress, and of steady improvement, to men engaged in business pursuits. He goes over as usual his three points of Christian prudence, gain, save, and give all you can. Gain all you can by honest industry, using all possible diligence in your calling. Here we notice that profitable industry, *gainful pursuits with a view to profit* (the profit motive), *are accounted a part of one's God-given calling*. And the utmost application, energy, dispatch should be put into gainful business. But above all

"use in your business all the understanding which God has given you. It is amazing to observe how few do this, how men run on in the same dull track with their forefathers. But whatever they do who know not God, this is no rule for you. It is a shame for a Christian not to improve upon them in whatever he takes in hand. You should be continually learning from the experience of others or from your own experience, reading and reflection, to do everything you have to do better than you did yesterday. And see that you practice whatever you learn that you may make the best use of all that is in your hands."

We might search far and wide without finding a more apt description of the psychology of the modern business man at his best.

Let us suppose this economic gospel (Wesley designated it as a peculiar offspring of Christianity) of constant and strenuous improvement should be put into practice by only a percentage of those engaged in commercial and industrial pursuits. What would happen to the thousand and one who failed to keep step with the

most progressive spirits? Wesley in the same discourse sets up a barrier to lawless acquisition and insists further that it is never allowable to gain in ways that "hurt any one in his substance." "Underselling a competitor, any expedient to injure his trade to advance your own, enticing his workmen away, etc., none can gain thus by swallowing up his neighbor's substance, without gaining the damnation of hell!" This sounds quite altruistic. But suppose a man by "using all his understanding" invents an improvement; it may be a machine to make the same article at half the cost, or some ingenious improvement in the organization, direction, or training of labor, whether employed in the production or distribution of goods, or any other device affording a decisive economic superiority. Is the inventor or discoverer to hide his invention under a bushel and keep to the old paths in order to be economically harmless and not hurt any man's substance; or is he in duty bound resolutely to put this philosophy of strenuous improvement into practice? If the latter alternative is chosen then a process commonly known as the survival of the fittest lieth at the door. Fatalities like this make up a considerable part of the story of so-called free enterprise and its evolution. The idea that a group of men in any society could pursue a course of strenuous industrial improvement without inconvenience to those who failed to follow suit is somewhat naive.

The conception of painless economic progress is on a par with Wesley's amazing statement that to put money into the Bank of England was in effect to throw it away. It might just as well be buried in the earth, he thought, or cast into the sea. Charity, he said, is the only true use for what remains over and above the necessities of life. Wesley has abandoned "subsistence ethics" in his view of the production, but not in his view of the use of wealth. Here he remains traditionalistic. He of course had no occasion and still less the equipment to think economic principles through into their practical consequences. But this aloofness from the realities of industrial procedure does not diminish the value of his observations and insight into the bearing of religion upon the economic activities of men. It does but augment their accuracy. He saw religious forces subduing men to the discipline of labor

and of thrift and making their minds active in the search for improved ways of doing things. All this took place, of course, in cooperation with other forces and other influences. For the warp and woof of the fabric of history is a complex of many threads and the work of many weavers. Our thesis goes no farther than that religious forces have been powerful factors and that economic agents have often obeyed religious mandates in their conception and execution of economic activities.

The conclusion yielded by this brief study—it might be amplified many times by similar materials out of various Calvinistic communities—is obvious. A people having a thoroughgoing religious orientation of life, taking the issues of religion seriously as the supreme practical concern of life, brought under the Puritan ethics of work, taught to look on vocational activity or the day's work as essential not only to keep valid their primary acceptance with God, but also as necessary for perseverance in grace or going on to perfection, feeling thus, enduring religious incentive to industrial effort, mingling the high sanctions of heaven with the experience speedily forthcoming of rapidly improving circumstances, investing all useful activity, all honest toil with the aroma of saving faith—such a people, we must believe, advanced rapidly in industrial energy and economic capacities. Religious forces helped to impart new labor capacities, mental and manual. The will to work became strong and steady in whole communities. It put the bit into expenditure. It taught multitudes for whom life had been from hand to mouth on an animal level, to look a long way ahead and to try to see life, and see it whole. It taught a man humility before God, but in so doing made him the child of a King. It linked the highest spiritual prizes with vocational fruitfulness, lifting men up from the lower levels of instinct and passion to the higher altitudes of vision and purpose, reaching out into the eternities. This religious culture flowered out into the thought of pressing forward to some worthy goal in this life as well as that which is to come. With this psychological approach, we would be more than surprised to miss the important social and economic consequences already referred to in any given community.

The rapid rise in economic status of the early Methodists accords, therefore, with similar social and economic phenomena in other religious communities, notably the early Puritans, Quakers, Baptists, Mennonites, etc. Whereas formerly the people called Methodists recklessly squandered time, money, strength of body and mind in drink, gambling, wild barbaric sports, or vicious wasteful forms of pleasure, they became under the influence of the revival paradigms of sobriety, industry, and frugality. Temperance, labor, and thrift followed the revival. "You seem a very temperate people here and in comfortable circumstances," said Cardinal Newman on a walking tour in Cornwall to a miner whom he met on the way. "How do you account for it?" The miner, slowly lifting his hat, made answer: "There came a man amongst us once. His name was John Wesley."

In addition to this direct influence of the revival we must not overlook its vast indirect influence. There were above all the contagion of example, the magic of an intensive and expansive group influence, and the compulsion of competition. Perhaps the sudden and steady improvement in the economic status of the Methodist workers may throw light on the very hostile feelings they excited in their former associates and therewith upon the destruction of their tools. At any event Wesley wrote already in the twentieth year of the revival that multitudes of the Methodists who in times past had scarce food to eat or raiment to put on have now "all things needful for life and godliness," for their families as well as themselves, and in addition were becoming dispensers of extensive charities. "I went to Macclesfield, and found a people *still alive to God, in spite of swiftly increasing riches*. If they continue so it will be the only instance I have known in above half a century." (*Journal*, Standard Ed.)

It is a thesis often put forward from the economic or sociological standpoint that Christianity was a class movement and that Protestantism in particular was a middle-class movement. There is enough truth in this to make it thoroughly specious. But while it remains uncertain whether Christianity ever has been a class movement, we may be sure that Christianity has been a perennial factor in the economic development of the western

world. Whether the capitalistic economic formation and structure of our western civilization, which is now spreading rapidly through the Orient, is a passing phase or a permanent formation is a question the solution of which is not yet accomplished. Its foes have distilled from their contemplation of its crying evils and abuses a confidence in its speedy destruction about as extravagant as the assurance of the early Christians that the end of the world was knocking at the doors. It is doubtful whether human societies will ever prefer essential communism, with its fatal gravitation toward laziness, waste, and stagnation, to a system which adds the fuel of interest to the fire of genius and puts a premium on industry, thrift, and man's energetic foreseeing thoughtfulness. Perhaps the avenue of social progress will be neither labor for pure profit nor for pure service, but the search for profit through service and for service through profit. In any event to condemn that intense feeling as to the duty and dignity of productive labor or the industrial spirit which gave birth to capitalism as the "sickness of an acquisitive society," is to condemn the most distinctive deposit of Christianity in the psychology of western peoples. And so we reach a conclusion that may be expressed in one of Lincoln's wisest observations: "While man exists it is his duty to improve not only his own condition but to assist in ameliorating mankind."

WHAT ABOUT OUR MINISTRY?

HARRIS FRANKLIN RALL

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It is the ministry of the Methodist Episcopal Church with which this article is concerned. Have we a ministry that is equal to the demands which this day is putting upon the Christian Church? These last years have compelled us to take stock rather carefully in the church. We studied the general missionary situation and decided that we neither knew our field nor were meeting our obligations; so we began with surveys and organization and education and made the great Centenary advance. We had grappled the problem of local church financial organization before that time. We have tested the church machinery at every point. Yesterday we decided that we could get more efficient service from our general superintendents by localizing responsibility and requiring a regular accounting such as other Methodist ministers make, and so we adopted the area plan. To-day we are studying the question of a more efficient organization for our general societies. Meanwhile we have been working at the great field of religious education and have not neglected wholly the question as to the message of the pulpit, the right interpretation of Christianity for our day, especially on the social side.

So far, so good. But what of our ministry? There lies the crux of the question. What does all this advance involve if not a greater demand upon our leaders, upon pastors and teachers, upon district superintendents and bishops? And the thoughtful have asked questions: Are we getting enough ministers? Are we getting the right kind? What about their training? What is the status of our ministry to-day educationally?

At last we have an answer to these questions, an answer that puts the whole situation squarely before the church with a challenge that we cannot evade. It is embodied in a pamphlet of

sixty-two pages issued by the Commission on Life Service, a pamphlet crowded with the results of a year of the most careful investigation carried on by Miss Margaret Bennett for the Commission. How adequate the investigation is may be seen from the fact that 80 per cent of effective Conference members and probationers responded to letters of inquiry, or 11,275 out of 14,072. And of supplies the answers came to 2,480, or 67 per cent of the total of 3,675. In addition 86 per cent of the district superintendents reported as to the supplies under their charge. The work of tabulation and interpretation has been done with skill and wisdom. Dr. R. J. Wade is right in saying that the church will be indebted to Miss Bennett for this service for years to come. And if these results bring us a sense of dismay as we study them, they serve at least as the diagnosis of the skilled physician; we know the worst, and we can now study intelligently the treatment that must be applied.¹

HAVE WE AN EDUCATED MINISTRY?

The first question we put to this report is: What about the education of the ministers now in our ranks? We realize more and more that the enlarging program of the church is making increasing demands on the ministry. We realize that the minister must be the leader in the work of religious education. He must interpret and apply the Christian message to a world where conditions grow increasingly complex while the need of our message is ever more acute. He must meet the questions that are raised by conditions such as are reflected in the fundamentalist-modernist controversy, and he will find those conditions in every part of the country. And beyond this is the fact of the rapidly rising standard of education in the pews, of which few of us have adequate appreciation. Our colleges have been pouring out a flood of graduates and to-day they contain four times as many students as they did thirty years ago. Thirty years ago there were two hundred thousand students in the public high schools of the entire country; it was still the school of a special group.

¹The pamphlet is entitled, *The Ministry of the Methodist Episcopal Church, Educational Status and Numerical Strength*. This article is an endeavor to report and interpret it.

To-day these high schools enroll two million two hundred thousand students. Countryside, frontier settlement, and mountain hamlet share in this the greatest democratic movement in education that history knows.

Over against these facts we must study the situation in our church. And first as to standards in our law. There are two of these. Our nominal standard is a college and seminary training. Upon examination it appears that this is not much more than a pious wish. Then comes the real standard, a high school education as a minimum. Looking more closely, however, we find even this low standard is not obligatory. By a two-thirds vote, if the candidate has been preaching for three years, the Conference may receive a man with any education or no education at all. The fact is we have various recommendations, but no obligatory standards as to the education of candidates for our ministry.

We ask, then, how the Annual Conferences have administered the trust which rests ultimately with them. The results are startling. In this day of widespread education over one fourth of our pulpits are filled by men who have not gotten beyond the high school. Assuming that the replies are representative, each Sunday morning three thousand six hundred Methodist congregations are led by ministers, Conference members, who have never seen a college or theological school. But that is not all. Of these nearly 2,500 did not even finish the high school, and nearly a thousand have but an eighth grade education or even less. Less than half of our pastors are college graduates (45 per cent). Only one out of five has met the standard of a college and seminary training.

But someone interposes: Are not these figures due to our colored Conferences? It is true that the standards in our colored Conferences are low. Over one fifth of our colored ministers have not gotten beyond the eighth grade, and as many more have had only a high school education. Only one out of ten has finished college and but one out of fourteen has both college and seminary training. Yet if we take the white English-speaking Conferences by themselves, over one fourth of the members have

only a high school education or less, and only one fifth are graduates of college and seminary.

Education, it is admitted, is a relative term, and there are important factors which such a report cannot include. Occasionally you will find a man untrained in the schools who, by industry, devotion, and native gifts, has through private study outstripped his fellow of larger school advantages. But taken as a whole the facts given above speak for themselves.

THE SUPPLY PASTOR

These figures, however, do not set forth the entire situation. Our concern is with Methodist churches and Methodist preachers and that includes more than the facts as to Conference members noted above. In the year 1922, whose statistics are employed in this report, 4,323 charges were marked in our Minutes "left to be supplied." Of these, 3,675 were actually supplied. That constitutes about one fourth of all our churches. Obviously no study of the situation is complete that does not take these churches and their pastors into account. When the numbers are considered, it is surprising that so little attention has been paid to the supply pastor. He is a little known and little considered man. Not being a member of the Annual Conference, he does not usually attend its sessions. As he is not appointed by the bishop, the latter does not necessarily come into contact with him. Normally the district superintendent is his connecting link with the church at large. Until of late practically no attention was paid to his training or to his care when he retired. Yet the four thousand churches which he serves are our churches, and in many communities they are the only centers of religious life.

What now is the training of the men to whom we turn over these 3,675 churches? Assuming again that the returns from the two thirds are representative, 2,350 of them have not gone beyond the high school, which is nearly two thirds of the whole number. Nearly 1,300 have not passed beyond the eighth grade. Over one third of these 3,675 charges (which means, of course, a good many more congregations since circuits are numerous here) depend upon leaders who have not even reached the first year in

high school. Further, if the students and superannuates are eliminated from these supply statistics, the showing would be even worse.

The attempt has been made to minimize the importance of the supply problem by the reference on the one hand to the number of students and superannuates employed as supplies, on the other to the places which take but part time and are really filled by laymen preaching on the side. It is the value of this report that it gives us definite facts instead of such conjectures. As a matter of fact, students, supernumerary and retired Conference members constitute only about a fifth of these supplies. Local preachers, not counting students, supply sixty per cent of these churches. Nearly sixty per cent of the supplies give their full time to the work. As students are not full time men, it would be a fair estimate to say that some 1,800 local preachers are doing practically full time work as supply pastors. Nominally these men are "lay preachers"; practically they differ from our regular ministry only in the fact that they are not members of an Annual Conference.

These startling figures as to our uneducated supply ministry are not intended to express a judgment upon the men themselves. It may be pointed out, however, that the blame certainly does not rest alone, nor perhaps first of all, upon these men. Among these supplies are men of devotion and sacrifice that might put to shame many of us who belong to the Conference ranks. Speaking now of the full time supplies, the writer has had frequent opportunity in recent years to talk with these brethren. He has asked them again and again: Did not your pastor advise you to go to school? Did not the district superintendent urge you to get an education? What did the other ministers say, members of your District Conference? In many cases these men could say, No man cared for my soul. Often the question of education was never even raised. Men were satisfied to have some one fill the charges which Conference members would not take, and thought little of the man himself or of the future of the church that was served by such men.

In order now to get a picture of the educational status of our

ministry as a whole, let us add the supply charges to the Conference appointments. If we are not utterly insensible to the seriousness of this matter, the results are startling. The figures here given are for pastors only, estimated at about 15,875, of whom about 12,000 are effective Conference members and 3,675 supplies. Of these pastors of ours only 15 per cent are college and seminary graduates. Assuming that this percentage is true of the total, that would mean 2,350 pastors. But the number of eighth grade men is almost as great. Two thousand two hundred of our pulpits are filled each Sunday by men with only an eighth grade education. Including these last, we count 5,800 pastors who have not gone beyond the high school, forming more than a third of the total number of 15,675. The college graduates number a little over 5,500, less than our total of high school and common school pastors. This is our offer of men for the task, the most difficult task that the church ever faced, of making Christianity a conquering force in such an age as this.

ARE WE ADVANCING?

Important as these facts are concerning the education of the men now in our ministry, the thoughtful reader of this pamphlet will be even more interested in another matter. Which way is the church moving in this matter? What is the present policy of the church? There will be some encouragement in any case if we are really raising our standards.

The report offers us two carefully worked out comparisons. It takes first the reports of the men admitted during three five-year periods: 1886-1890, 1901-1905, 1916-1920. In the first period 30 per cent of the men admitted into full membership had only a high school education or less, in the second period this dropped to 21 per cent, in the third period it rose to 27 per cent. The percentage of college graduates, with and without seminary training, was 41, 50, and 46 for the same three periods. Apparently there was a period of advance in the last years of the last century, with a period of decline in the first twenty years of this century.

Such an unwelcome conclusion leads us to study these figures

again. Do not the war years explain the slump in the last period? The second comparison, however, makes the conclusion inevitable. We have given us here a comparison of the educational qualifications of the men received in full in the years 1901, 1906, 1911, 1916, 1921. Taking first those with high school training or less, the percentage runs in order for these years 19, 24, 25, 28, 29. Here is a steady increase in the proportion of untrained men. The percentage of college graduates for these same years runs in order 54, 53, 42, 41, 39. The decrease of trained men is not merely steady but marked. For those last received some slight allowance may need to be made for further training received after joining in full membership, but it would apply at most only to the last year and would be slight. The conclusion seems inevitable: In these years of increasing demand on the ministry and rapidly increasing popular education, instead of forging ahead we have suffered our educational standard to drop even lower than it was before.

But this is not all. The situation appears even worse as we note other elements that enter in. The first is the fact that we are not only receiving more men that are poorly trained, but these same men are of more advanced years. The situation is not unfamiliar to those who have been watching the course in our Conferences. In recent years we have been taking into the Conferences men whom we would not receive ten or twenty or thirty years ago. In one of our strongest Methodist States the writer observed a group of twenty-five candidates for admission, of whom nineteen had not even had a high school course. In one of our older Conferences, ranking high in salaries paid, he noted in a group of twelve candidates only one college man, while five of the number had merely an eighth grade training and these five ranged from 35 to 44 years of age. This report confirms these impressions. It shows as to men recently received that the poorer the preparation the higher the age, and the better the preparation the lower the age. Of ministers now in the thirties those having an eighth grade education or less averaged 32 years at the time of reception, those with high school training averaged 31, while those with college training (in part or full) averaged 27. Taking separately

those received on trial in 1922, all but two of the eighth grade men were thirty or over. Of those with high school training two thirds were thirty or over, while of those with more than high school training two thirds were under thirty.

The status of the men received on credentials from other churches is another, though less important item. The report brings out the fact that these men are of a much lower average in point of education. And with many of these men we do not even make sure that they have had the equivalent of our Conference Course of Study or require them to take this.

Much more important, however, in its bearing upon the question of advance or retrogression is the increase in the number of supply pastors. From 1911 to 1922 our effective Conference membership decreased about 900. During the same time there was a marked increase in the number of supply pastors. In 1900 there were 2,682 churches left to be supplied; in 1910 there were 3,749, and in 1920 there were 4,321. In addition then to the fact that the standard of admission to our Conferences has been falling, we face the fact that the better trained men, those in the Conferences, have been decreasing in number, and the more poorly trained, the supply pastors, have been increasing.

EDUCATION AND EFFICIENCY

The word efficiency has been of late a much overworked and perhaps overrated term, and the highest efficiency is that which is not necessarily expressed in Conference statistics. All this is recognized by the makers of this report, but they believe that, taken by and large, certain statistics may furnish at least a rough measure of service, and so form a not unfair basis for a comparison of efficiency in its relation to education. Four points are taken into consideration: a church membership, Sunday school enrollment, benevolences, and cash salary. A comparison is then made between the groups that represent different degrees of training. Let us take for illustration two of these groups, those with high school training or less, and those with college and seminary training. In the matter of church membership the first group averages 218, the second group 494. In Sunday school enrollment

the first group averages 240, the second 488. On the average the first group raises \$665 for benevolences, the second \$3,053. The cash salary of the first group averages \$1,165, that of the second group \$2,268. These figures speak for themselves.

Certain other comparisons are interesting. As compared with the man who has the college education alone, the man with both college and seminary training averages 15 per cent higher in Sunday school enrollment and salary, 25 per cent higher in membership, and 50 per cent higher in benevolences. The college graduate in turn ranks definitely above the man with part college course, as well as above the man who omitted college and took a short-cut theological course.

AS TO STANDARDS OF ADMISSION

The man who loves his church and cares for the kingdom of God will not be satisfied with reading this report. He will ask, What can we do about it? Certain suggestions are ventured in answer to that question. They make no pretense of covering the matter, for the deepest question cannot here be considered, the question whether a deeper religious life in the church and its homes would not radically change the situation. The first point raised here is that of standards of admission into our ministry. Shall we seek General Conference legislation enforcing a higher standard? The fact is we have no fixed standard at all. But how can we set a standard that will meet the widely varying conditions in the different Conferences? If we fix a standard that is possible for all, perhaps a full high school course as an absolute minimum, then we shall have done nothing to correct the crying evils in Conferences where the standard should be very much higher than this. Whatever may be done by legislation, the deeper need is to create a sentiment in our Conferences, yes, and to begin with our leaders, our bishops and district superintendents as well as pastors. There are only too many instances where young men have been dissuaded from going to college or seminary because a superintendent wanted a man for a certain church, and Annual Conferences have voted in men, blindly indifferent to what it meant for the church of the future.

WANTED: AN EDUCATIONAL REVIVAL

Our second need is a revived interest in education as vital to the church, and particularly the education of our leaders. A hundred and fifty years ago Methodism faced the peculiar conditions of a new world beginning to flow westward from the Atlantic coast into a wilderness of forest and prairie. The summons was to an itinerant ministry, to men who were willing to leave school and give up the thought, in many cases, of home and settled pastorate. The day has changed. The test of devotion now is whether a man will make the denial necessary to get his training, as the would-be physician is required to make it. In this case the responsibility rests, not with the state, but with the men already in the ministry. That responsibility we have shirked. We need to repent.

Let us tell our young men what we want and what they must have; the men will come up to it if they know we are in earnest. If they do not, then we must face the serious question whether they are of the kind that the church wants in her ministry. Where will this road lead us that we are following, this way of lowering standards in order to make it easy for our candidates, in order that enough of them may offer themselves for admission? We have to-day a very simple course for local preachers, quite too brief and simple. Yet in a certain Conference where large numbers of local preachers are used as supplies, it was stoutly asserted but recently that if we insist that these supplies must study this course they will give up their work, while from a second Conference there came at almost the same time a like statement as to the many supplies employed there. How much is the kingdom of God advanced by the work of men like this? Are we losing confidence in our own religion as to the preachers themselves?

We are trying to meet the situation in our church by means of our schools first and then through our Conference Course of Study. Our first task is to give our theological seminaries a support such as not one of them has yet had. And the church as a whole must get behind them. Second, we must make more effective use of the Conference Course of Study. This is no sur-

rogate for our schools, but it is an effective aid with untrained men having very large possibilities in it, an instrument which some of our sister churches, facing a similar situation, would be very glad to possess. Through the Commission in charge and the Conference Boards of Examiners remarkable progress has already been made in changing the Course from a set of examinations to a real educational institution. The movement needs intelligent understanding from the ministry at large and stronger support. And through this course, by the help of Conference Boards of Examiners and district superintendents, we must train our supply pastors.

THE MINISTERIAL SUPPLY

The use of statistics is a severe test alike of intelligence and honesty, for figures can be made to yield diametrically opposed conclusions. Do we need more ministers? On the surface this report shows that practically all our churches are supplied with pastors. But it shows something else also, not merely that we have lowered our standards, but that we have practically ignored all standards in order to get enough men. If we are counting men, we are all right; if we are weighing men, it is a different matter. The problem will not be settled by indiscriminate recruiting, of which we have had not a little in the last ten years. Nor will it do idly to wait for the Spirit of God to call men. Does not God's Spirit work through the church here as in other matters? In home and church and school we need to select our best young men, set before them the needs and the opportunity, and trust the Spirit of God to bring home the summons. The appeal must come early, and then we must encourage and direct the training. That will settle the problem of education. Any young man who starts in time can get an education to-day, if he has health and mental vigor and personal devotion, and without these qualities there is no place for him in the ministry. Why not change our Conference Boards of Examiners into Boards of Ministerial Training? That is their real task now, not merely giving examinations. Let them in addition promote enlistment, keep in touch with recruits, and encourage and aid them in their education. All the better if in the end they will not need to take the Conference course.

UNDERLYING PROBLEMS

No single report can cover the whole question of the ministry, for in the end it is nothing less than the whole life of the church that is involved. Why are not more of our strong young men in college offering themselves to the church? I do not think it is because they lack the idealism and devotion of a generation or two ago. May not at least a part of the fault lie in the conditions of our church life and work?

Let us put together a few items: First, there is an acute ministerial shortage leading to the use of uneducated men. Second, large numbers of ministers are notoriously underpaid. Eighty-five per cent of our supply charges, not counting colored Conferences, pay \$1,200 or less cash salary, two thirds of these paying \$800 or less. Meanwhile, with some notable exceptions, the denominational competition or overlapping still goes on. Might it not help if we were to set our house in order before we asked the young men to come in? Are there not other data that we should have before drawing conclusions as to ministerial supply? How many churches are there which might be closed to the glory of God and for the good of men if we could but learn to work together? How much money could be saved in this way for the good of the Kingdom? In how many places would it make possible the securing of one strong resident pastor instead of two or three occasional ministrants? Then if the church could offer every young man a man's full job and a support that would care for his family and give him a chance for books and growth, could we not make a more effective appeal?

The writer would not be misunderstood. This is no easy matter. The Methodist Church cannot settle this by itself. It cannot be brought about by mere resolutions or church organization or federation. It will demand a far-visioned leadership, a truer sense of the real goal of Christian effort, and a church of the rank and file more fully informed by the spirit of Christ. But the pressure of changing conditions makes constantly clearer the fact that only in closer cooperation will the Christian forces be equal to the greater tasks of the new day.

LEADERSHIP IN A DEMOCRACY

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A DEMOCRACY needs leaders. A democracy that would force all down to the level of the average is false to its own fundamental purpose—that of giving each individual full opportunity for the completest development of personality and helpfulness. Franklin K. Lane writes truly, "They say 'all men are born free and equal' and at once conclude that the stable boy can step from the stable door to the management of a factory or into the legislature. Now experience teaches that this is a most dangerous experiment both for the stable boy and for society. The true philosophy of democracy teaches that the stable boy shall have through school and the stepladder of free institutions the chance to rise to the management of industry or the leadership of the Senate."

The method that leadership must employ in a genuine democracy of state or industry or church is, however, very different from that it employs in an autoeracy. In recent discussions of democracy in the Methodist Episcopal Church we have had much indeed about the machinery of democracy, but almost nothing about the method. The machinery is valueless except it be employed with sympathetic purpose and understanding. With all due interest in the plans for improving in this regard our present church machinery, we must realize that the church organization best adapted for autocracy if administered with due regard for others will prove more democratic than church organization admirably adapted for democracy but administered in an autocratic spirit. What is the method that leadership must employ in a democracy? *It is persuading the "common mass" that the enterprise on the heart of the leader must be accomplished, winning their allegiance and heart to it, helping them to formulate plans for its accomplishment, maintaining their interest and courage through the long, hard pull.* Of course such a method is distressingly difficult and slow and irritating. It is apparently so much easier and quicker

and smoother for the leader to employ the autocratic method—to see what needs to be done, to formulate plans wise and complete with the last man reached, to hand down these plans through trusted lieutenants, with each one in the organization “playing the game” to the limit, to cause the church to move as one man with one plan, one loyalty, one obedience—and one big chief at the head.

It is not, however, so evident that it needs only to be stated for our memory and judgment to give consent, that the discouraging, halting progress of the democratic method in the end far outdistances the apparently more rapid progress of the autocratic method. Whatever, however, our individual judgment regarding that statement, there is a deep-voiced demand in our church not merely for machinery that is better adapted for democracy, but also for leadership which will use that machinery democratically.

What will it mean for us to apply the democratic method increasingly in our church? That question cannot be answered exhaustively in this article, nor can it be comprehensively answered by one person. This writer merely offers some suggestions, considering three fields of application.

I. THE DEMOCRATIC METHOD IN THE LOCAL CHURCH

It is disconcertingly true that many of the pastors who cry loudest for democracy “in high places” are employing the autocratic method in the churches of which they are pastors. Truth is, that many of them do not genuinely believe in the democratic method, but merely desire an autocrat that exalts their type. An ideal church official is considered to be one who says: “What does the pastor want? I’m for it. Here’s ten dollars.” A layman who does independent thinking and dares to present ideas of his own is to be unsparingly denounced as a “church boss” and “shown his place.” An ideal Official Board is a ratifying committee of the pastor’s plans. The plans of these pastors for reorganizing the woman’s societies and the Bible school, for relocating the pulpit-rostrum and papering the parsonage are so identified with the kingdom of God that the death-defying official who dares express doubt is immediately damned as a reactionary who would halt the chariot of the Lord.

Could a finer declaration be made of the proper attitude of a Protestant preacher to his church than Paul's words, "Not that we have lordship over your faith, but are helpers of your joy"? Anything that a church "does" because driven to it rather than led in it is not genuinely done at all. A poison is created which makes the spiritual result impossible even though the material or statistical results loom large. On the other hand, when the pastor stirs the desire, the imagination, the judgment, the heart of his people to undertake some large advance, works out with them some plan of action, patiently encourages the fainthearted and devises harnesses that turn whoa-backs into tugs, his church obtains results which are so great spiritually that statistics measure them inadequately, and which culminate not in reaction but in growing interest.

The decay of a sense of personal responsibility on the part of the members of the church for their church and for one another, is one of the most serious conditions of Methodism. It is partly accounted for by the failure of our pastors to realize that their people are responsible partners in the plans and work of their churches. The lack of large numbers of large-minded laymen in Methodism who have gained such an understanding of the history, the organization, the present-day achievements and methods of their church that they can well serve it in large places and in a large way, is partly due to this same failure on the part of the autocratic pastors. The dependence of most of our churches upon their pastors, their immediate confusion if they are not "good fits," their lack of a steady historical consciousness in any crisis, can all be partly traced to this source. We do need to change the organization of the local church so that more democracy is possible, but vastly more than that we need to have our pastors believe in democratic methods and use them.

II. THE DEMOCRATIC METHOD IN AREA SUPERVISION

An efficient democracy requires executive leaders of authority. The assumption made by many radicals in church government that democracy means execution by council is wrong.

Execution by council is notoriously inefficient—it is slow when it ought to be quick and quick when it ought to be slow. Efficient democracy is possible, however, when policies are determined by councils and action carried out by executives who have at the same time large authority and both definite responsibility and quick amenability. The experience of our city, state, and national government shows conclusively that efficient democracy is gained not by decreasing the power of the executive, but by increasing his responsibility and by providing means for quickly correcting misuse of power. Methodism will therefore better its democracy not by decreasing the power of the bishop, but by making his responsibility more clear and his amenability more immediate.

All of which doubtless does not properly belong in this article, which is supposed to discuss not the machinery but the method of democracy. But it needs to be said, so let it stand!

The very intensity of the desire of our bishops to advance our church in their areas means that they are apt to employ the apparently quick autocratic method of getting things done. These leaders are in the main (as a confused orator put it) “a bunch of red-blooded live wires,” who see needs clearly, plan largely, work prodigiously, and for those very reasons are sometimes impatient with the slow processes of a democratic method. Let us illustrate in some detail. A Bishop with clear vision realizes that the fundamental need of his area is a deepening of the spiritual life of the people. Accordingly he plans a series of conferences at such strategic centers that pastor and laymen from each church in the area can attend. The district superintendents are informed of the plan and are expected to have the pastors and laymen present at the conferences in their respective districts. The district superintendents pass the word along. All groan inwardly and grunt outwardly. The pastor puts much pressure upon some of the more susceptible brethren. The Bishop comes to the conference fired with great passion, he brings special speakers of power, and what does he find? Forty preachers and laymen at a center of several thousand Methodists, leaning back in the pews and asking, “What have you up your sleeve *this time*?” And

the Bishop is heart-sick and wonders if there is spiritual life left in his churches.

The trouble is that the conferences have been "promoted" in such a way that superintendents, pastors, and laymen have looked on without any sense of responsibility or realization of the purpose to be gained. Suppose, on the other hand, that the conferences had been arranged in a genuinely democratic method. The Bishop would speak his heart to his district superintendents until they shared with him a realization of the need of a spiritual awakening. The superintendents would discover and stimulate the same realization in the hearts of their pastors, and the pastors likewise of their people. When each group begins to cry out, "What can we do?" then the suggestion is made that the Bishop and a group of special speakers might be available for a great conference, and each leaps at the suggestion. The result is that the churches and pastors feel that the conference is not the Bishop's, but theirs, with the Bishop coming to aid them in meeting a need which oppresses them. The responsibility is theirs, their attendance is large, their expectancy keen. The preparation for the conference doubtless accomplishes more than the actual meeting.

This difference in method, because it is largely a matter of attitude and spirit, will appear to some as the difference between tweedledum and tweedledee. To the more thoughtful, however, it will appear as the controlling factor in success and failure.

More could be written about the democratic method in area supervision, but it would be largely unnecessary amplification of the general principle stated and illustrated.

III. THE DEMOCRATIC METHOD IN THE ORGANIZATION OF OUR BENEVOLENCES

Our Benevolent Boards are cooperative enterprises of Methodists (not Methodism) organized to do collectively some work that is upon their hearts, that they cannot do well individually. To be successful they must be born of the aroused interest of our people who find in the Board an effective way of fulfilling their responsibility. The people must feel that it is their work that is being done, with the Boards and officials and workers their agents.

Moreover, the officials and workers also need to keep in their consciousness that they are the agents of the church people—and that not merely just before elections and during financial appeals! It is very easy for them almost unconsciously to reverse the factors, and to consider that the churches are their agents for the raising of money, to be “swung into line” with their programs. It is the recognition of that attitude, subtly revealed in phrases that say the contrary, that creates much of the irritation against “officialism.”

The formation of any Benevolent Board must be on the basis just indicated, or the effort to sustain its work is increasingly futile. The foundation of its continued work is in keeping alive the deep interest of the people in the task, their sense of personal responsibility for it, their confidence in the Board as an effective agent. Does it need to be said that, as a consequence, the autocratic drive method of financing these benevolences must give way to the democratic educational method?

There is a considerable spurious democracy about these financial drives. The assumption that after the controlling committee has decided to conduct a drive and has determined all the details, the judgment and interest of busy people can be won within a few weeks by inundating them with peppery literature that they scarcely look at, is all wrong. The people suspect that the literature is propaganda, seasoned to accomplish the immediate financial purpose, and directed to gain their obedience rather than their judgment. They even suspect that the prayer that they are exhorted to offer for the drive is valued mainly as a crowbar to open pocket books and as a holy oil for creaking ecclesiastical machinery.

The successes of the Centenary are due to the winning of the Methodists to that extended program. Its failures are due to the attempt to force enlarged collections from people whose judgment and allegiance has not yet been won. Great commendation is due to those responsible for the World Service Program that is improving upon the educational methods of the Centenary and avoiding many of its mistakes—for instance that the period of time for bringing the information to the local church is much longer,

and that the materials are much more usable. The responsibility is now the pastors', and the question whether or not they will make good use of the opportunity to win the Methodist people anew and more completely to these great benevolent enterprises.

The fact that continued success in financing our benevolences depends upon maintaining the intelligent interest and the sense of personal responsibility of our people in the tasks undertaken, has heavy bearing upon two considerations now before the General Conference.

First, it definitely limits the number of benevolent boards that should appeal to our people. Folks cannot keep steadily in mind and heart many interests. To expect them to continue unflagging devotion to eight general benevolences, and at least the same number of Conferences and local benevolences, and that in addition to all local church and community appeals, is simply foolishness. We pastors are frequently told by a zealous advocate of some worthy charitable enterprise that we could bring great financial aid to "the cause" if we would present it with enthusiasm and exert pastoral pressure on our people. And this is doubtless true. But the tragic result is that when we throw the spot light on some worthy but minor philanthropy, it is taken off the major benevolences to their serious injury. We are conditioned not so much by the lack of financial resources among our folks as by their lack of capacity to drive twenty-horse mental teams.

Second, this fact requires that the function of each benevolent board be kept clear-cut and simple, and therefore easily grasped and remembered. The drift during the last eight years has been marked for the boards to broaden their activities, until each one tends to take upon its shoulders much of the kingdom of God, and to duplicate efforts seriously. One secretary would broaden the meaning of religious education so that it includes worship and recreation and expressional activity, and he elaborates a program which covers practically the entire religious life and church activities of both the child and the adult. Another would enlarge the activities of the young people's society to cover for the young people much of the same ground. Another would formulate an evangelistic program that undertakes not merely the winning of

people to Christ, but also the complete program of their Christian cultivation and education. Another would make the stewardship program responsible not merely for introducing tithing, but also for those deep spiritual foundations of prayer and consecration which are, to be sure, the foundation of tithing, but also of all programs of the church. I wonder how many of our boards have in the last twelve years added workers for foreign fields, thus seriously confusing the minds of average folks, who have been simple enough to consider that the foreign board was solely responsible for work in foreign fields!

Now let no one criticize the secretary who sees his responsibility in a big way, and is concerned with the deeper spiritual basis of his appeal. But let us all criticize the fact that these broadened interpretations of the functions of the boards have not been correlated. I am not emphasizing so much the wasteful cost of this overlapping in energy and money as the serious confusion that results in the minds of pastors and people regarding what is the exact work of a given board. Unless there is a clear objective, readily explained and remembered, the task of maintaining the interest of our people in the work of a given board is impossible. It is difficult for even an expert in Methodist polity to be positive regarding the exact functions of the various commissions, committees, departments. How, then, are we common folks to understand their complicated processes?

Others who can do it more adequately than the author of this article need to carry this discussion much further and to fill in many gaps. We hope, however, that this contribution will help us while discussing the letter of democracy, to love the spirit more.

WHY THE METHODIST CHURCH IS SO LITTLE DISTURBED BY THE FUNDAMENTALIST CONTROVERSY

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A VERY interesting and suggestive phenomenon it is that, while some of the denominations of America are being shaken to their very foundations by the Fundamentalist controversy, the Methodist Church has so generally escaped. Only in a few localities of the nation has any little excitement been caused. The church consequently has been spared the disturbance of being deflected from its sacred mission of trying to help in the redemption of humanity.

The situation is so striking and significant that many people are asking for the explanation. The reason is not difficult to discover. Methodism traces its origin as a denomination in the universal church of Christ to John Wesley, one of the greatest spiritual leaders and one of the most intellectual men of all history. He left a priceless heritage to the world in his attitude toward religion in all of its phases. Educated in the University of Oxford, and recognized as a student and a thinker of unusual ability, he has bequeathed a rich heritage to every member of the Wesleyan and Methodist churches, and has put all Christendom into his debt. Methodism of to-day is as free from bitter controversies upon all points, whether considered essential or nonessential, because of the marvelous example set by its illustrious founder, who tried to call Christianity back to the religion of the primitive church.

First of all, as a man of unusual brilliance of intellect, John Wesley was possessed of the widest learning and was deeply sympathetic toward all efforts to understand scientifically nature and man and the Bible. He wanted facts. He did not care much for theories. He had a mind big enough so that he could change his opinions when new facts were offered. He believed that every

Christian was under obligation to be intelligent. Because he had this scientific viewpoint did he ever hold himself openminded to truth. He translated a number of foreign books of scientific interest into English and laid out extensive courses of reading for even his lay preachers.

Were John Wesley alive to-day he would be considered a "Modernist" regarding Evolution and the Bible. Every member of the Methodist church ought to know that Wesley taught Evolution. Professor Collier has pointed out that if Evolution be described as gradual, orderly, and progressive change, Wesley held to that. For his ministers John Wesley translated *The Contemplation of Nature*, by Bonnet of Geneva, who coined the word "evolution." Wesley believed that creation moves from the simple to the complex. He taught that there were links joining mineral, plant, insect, reptile, fish, bird, quadruped, man.

The origin of man he confesses to be too great a problem for the human mind. But Wesley is impressed with the close affinity of men and brutes. He says that regarding the structure of the body, the difference is not extremely great between man and other animals, and that there is a wonderful agreement between the bodies of man and beasts, which holds not only with regard to the structure but also the use of the several parts. He recognizes that animals of the monkey class were in outward form very much like mankind, but he did not consider this was any reflection upon the dignity of man in general. He observed that there is a "prodigious number of continued links between the perfect man and the ape."

Professor Collier refers to the following as the "evolutionist's doxology" when Wesley says, "By what degrees does nature raise herself up to man? How shall she rectify the head that is inclined toward the earth? How change these paws into flexible arms? What method did she use to transform those crooked feet into supple and skillful muscle? The ape is this rough sketch of man; this rude sketch, an imperfect representation which nevertheless bears a resemblance to him and is the last creature that serves to display the admirable progression of the works of God."

On the scientific and spiritual authority of John Wesley,

therefore, every present-day Methodist simply laughs at Bryan and Billy Sunday and other belligerent Fundamentalists who argue that a man cannot believe in evolution as God's method of creation, and still be a Christian.

Nor did Wesley believe in a perfectly infallible Bible "from cover to cover." The Methodist view is altogether different. The authority of the Bible does not depend upon its absolute freedom from human error. Wesley was not a "literalist." Nor need any Methodist Christian be one now, even though he believes the Bible to be humanity's supreme Book in the revelation of the purposes and plans of God, and in the delineation of Christ. Wesley welcomed every bit of new light regarding the origin, meaning, and scope of the Bible. Because modern Methodists have broader interpretations of the Bible, are we saved the profitless and divisive controversies concerning an inerrant Bible.

Because of his saner views regarding the Bible and Christian evangelism, Wesley did not fall into the premillennial error. Extremists have sometimes endeavored to secure for their views the indorsement of Wesley's name, but never without doing violence to both the words and the spirit of Wesley. Professor Rall points this out so clearly that we have only to read his careful discussion of Wesley's attitude to be absolutely persuaded that in no respect can he be claimed by their camp. He makes plain that Wesley nowhere discussed a single one of the distinctive beliefs of premillennialists. His position is everywhere opposed to theirs, for he is emphatic in his conviction regarding the steady advance of God's works. Instead of despairing over the inability to Christianize the world's life, he courageously and persistently applied Christian principles to all social conditions, and endeavored to overcome flagrant evils. When he preached about "The Signs of the Times," he nowhere accepts the viewpoint of premillennialism, but opposed those who refused to see that the spirit of Christianity is like the leaven that transforms the entire lump, or like the mustard seed that silently but irresistibly grows into majestic proportions. Wesley's vigorous opposition to the one-sided beliefs of Calvinism prevented him from accepting those views, now so strenuously advocated by radical premillennialists.

Modern Methodists refuse, therefore, to become excited over any extreme doctrines concerning the second coming of Christ. We steadfastly believe that just as the early church, and even Saint Paul, were mistaken in their anticipation of an immediate return of Christ in apocalyptic form, so have all attempts been mistaken to set days and times and to expect a cataclysmic return of Christ. Distinguished Methodist teachers from Wesley's time to this have never accepted premillennialism. Doctor Mains, a careful student of Methodist beliefs, points out that this cataclysmic-advent doctrine is Jewish and not Christian; based on the Jewish materialists' conception of the Messiah's kingdom, and that it does not meet the requirements of a spiritual kingdom. As modern Methodists, we therefore deplore the stressing of the second coming of Christ. We believe that Christ is now coming in every victory of his cause, in every triumph of his truth, in every acceptance of his leadership in the affairs of man. We optimistically believe that Christ is some day to fill the world with a new spirit. We steadfastly believe that our supreme business is not contentiously to argue about his coming, but, following Christ's injunction, that we watch and pray lest we enter into temptation. The future, God holds in his wisdom.

Nor can Wesley's tolerance be overlooked at this time when theological bitterness is likely to split some churches. Methodism believes in talking things over and thinking things through for the sake of truth, but it deplores all intolerance and bigotry and bitterness. An ugly spirit is worse than a mistaken idea. People can never be compelled into union of opinion and practice by threats and by rigor. They can be persuaded by reason and by love. I sincerely believe that were Wesley alive to-day he would deprecate all the Fundamentalist rancor of attitude and all spirit of excommunication of all those who do not agree with it.

We do well as Methodists to recall in this connection his famous words, "We think and let think"; "I am sick of opinions. Let my soul be with Christians wherever they be and whatsoever opinion they be of." "Is thy heart therein as my heart? If it be, give me thy hand"; "Is a man a believer in Jesus Christ, and is

his life suitable to his profession? This is not only the *main* but the sole inquiries I make in order to his admission into our society."

Present-day Methodism refuses to identify belief in the essential doctrine of Christianity with Fundamentalism. As a church we hold devotedly to certain great beliefs, because we are confident they can be validated by scientific investigation. Therefore, on the part of millions of Methodists, there is the hearty acceptance of the belief in the Trinity, the virgin birth, and the resurrection of Christ. There is nothing irrational or impossible about the God of a mysteriously complex inner-personality, revealing himself in incarnate form in Jesus Christ. There is not a single reasonable argument in support of the criticism that some extremists bring against the virgin birth. Who dare say in these days of ever-increasing physical discoveries that the great God, in the creation of a unique being like Christ, could not depart from the usual method of a double parentage, so that Christ was begotten by the immediate overshadowing of Mary by the creative Holy Spirit? These radicals of the present time, as of all ages, who are weakest philosophically and theologically in their understanding of God's personality, are most ready dogmatically to deny the supernatural origin of Christ with his unique personality. But intelligent Methodists, deepest students of philosophy and psychology, deprecate the cocksureness of these extreme critics, who claim that a supernatural Christ is impossible. If anyone challenges, we want him to produce his facts. The painstaking study of Christ's origin and nature and power makes present-day Methodists more certain than ever of his deity. Consequently we hold steadfastly to Christ's physical resurrection. The belief is grounded in trustworthy evidence. Shall anyone deny that God has power to raise Christ's body into a new, glorified existence? We marvel at the attempts of some to disprove the sublime Eastern truth on such flimsy arguments. I frankly state that I smile at the childish efforts of a radical like Professor Kirsopp Lake to destroy the validity of Christ's resurrection. Until the critics produce more facts, and reason more intelligently, the Methodist Church will not surrender its belief in Christ's unique origin or

his miraculous power or his special relationship to God or his supernatural resurrection after death.

But modern Methodism remembers Wesley's emphasis upon a faith that displays itself in character and social helpfulness. We believe that more important than orthodoxy is orthopraxy, which enthrones Christ in personal life and in every human relationship. To this belief, Methodism would eagerly call all churches in this tragic time of the world's need. Suicidal indeed for churches to fall into bitter dispute regarding the nature of Christ, if we fail to be passionate in our striving to make his blessed principles regnant everywhere throughout the world. This is a time for renewed loyalty to Christ. To forget our supreme mission is the supreme treason to Christ. To fall into bitter controversy while the distraught world needs Christ supremely, is black apostasy. Let us stop all controversy and with new passion undertake our mission of teaching all to love God and to love our fellowmen.

[EDITORIAL NOTE.—The mentioned quotations from Wesley's Works, made by Professor Frank W. Collier of the American University on the subject of the gradation of life in nature, are taken from John Wesley's *Survey of the Wisdom of God in Creation*, the subtitle of which was *Elements of Natural Philosophy*. It was based upon two scientific works of that period: one by Buddæus, who was professor of philosophy in Jena, and the other by Bonnet of Geneva. Wesley began it December 11, 1758, as will be noted in his Journal. It passed through four editions, the last published in five volumes in 1784. He recommended it to his preachers and others for study. It is now out of print.]

WHAT ENGLAND IS THINKING ABOUT

WILLIAM K. ANDERSON

Pittsburgh, Pa.

"**GREAT BRITAIN**, proud of her splendid isolation and ruler of the seas, traded in every country of the world. Having the vastest empire, she was also financially the greatest creditor country. . . . Although regarding Germany's progress as a peril for the future, Great Britain attached more importance to the problems of her empire; like ancient Rome, she was a truly imperial country in the security of her supremacy, in her calm, in her forbearance."

So writes ex-Prime Minister Nitti of Italy of the condition of the British Empire before the war; and there is no one to dispute his estimate of the situation. Nature was good to her. Her well-defined natural boundaries gave rise to an early sentiment of nationalism while other peoples were still in the tribal state. Her insular position bred a race of adventurous sailors who were ready to answer the call of the New World coming with the age of discovery, and gave them a "head-start" over foreign explorers to boot. Her prolific younger sons were equal to populating the newly won territories without unduly depleting the man-power of the mother country, with the result that, after centuries of expansion, the years before the war found Britain in the condition described by Nitti.

His Majesty counted 450,000,000 subjects, 100,000,000 of whom were whites, and ruled over a territory four to five times as large as the United States. Large quasi-independent colonies like Canada, subject colonies like India, spheres of influence like that in China, and strategic points like Gibraltar, Singapore, and islands in the seven seas were types of the gems in the royal crown. With all of this bound together by a navy which had never had a rival since the days of the Spanish Armada, it is not surprising that Britain should have felt all the security which Nitti gives her credit for having.

It is true that Germany viewed Britain's condition quite differently. She found hope in the fact that Britain no longer held the balance of power as she once had, for with her the Triple Entente mustered but little more paper strength than the Triple Alliance. She exaggerated the civil war threats in Ireland, believed that her own Dutch cousins in South Africa would welcome the opportunity for independence which England's entanglement in a great European war would offer, and generally believed that the once majestic empire which exhibited such unmistakable signs of decay would fall to pieces at the first blow. On the contrary, the first blow brought her children rushing to her aid. Probably no higher tribute has ever been paid to a nation's colonizing policies than when South Africa, racially much closer to the Germans than to the English, and having only twelve years previously been defeated in a war of unjust aggression, allowed herself to be outdone by none of the colonies in standing by the mother country. Events proved that Britain's sense of security was justified.

But to-day things are somewhat changed. The war has left unsolved problems which are making England serious, disturbing her calm and threatening her security.

The first thing which gives her concern is a gigantic war debt of forty billion dollars. This, for forty odd million people, makes roughly a debt of \$1,000 for every man, woman, and child, while America's debt of twenty-four billions totals only \$240 per capita by the same rough figuring. While ten billion of the forty is owed England by her allies, she frankly states that she is expecting from them neither interest nor principal. In spite of these expected defalcations England has signed up to pay all of her debt to America, and looks the whole world in the face as she proudly asserts, "England meets her obligations."

As a result of this debt England has the heaviest taxes in the world—three times America's, nearly three times France's, and seven times Italy's. One sees a multiplicity of small cars in London. Fords? My dear sir, please give Henry the honor that is due him. The Ford is a BIG car in London—and is scarce. For one Ford pleasure car—if that is not a contradiction of terms—

there are dozens of little six and eight horse-power cars. Taxes—a pound a horse-power—explains it. If I were an English clergyman with a living equal to that I have here I would be paying \$600 a year income tax; here I pay nothing. Said the editor of one of London's large papers¹ to the American seminar, "Not until the first of June do I begin to work for my family. I work five months of every year for the state and will for the rest of my life." A business man told us in speaking to the same point, "Six pence of every pound I earn goes into the United States treasury." Think of it! Two and one half per cent of every taxable income in England is paid to America! "It is a sad jest to say that we profited by the war," said a London journalist to our group. An understanding of the sheer weight of the war debt on the shoulders of the common Englishman helps us to realize the truth of his statement.

Another thing which gives England concern is her perennial unemployment problem. The causes which for months and months have been operating to keep close to two million out of gainful pursuits are still effective and promise to remain so indefinitely.

England has an artificial population of over 40,000,000 on her small island—an average of 701 per square mile as against 30 per square mile in America, 158 in India, and two in Canada and Australia. This population raises only 20 per cent of its grain, and in order to buy necessities must "take in work," must maintain itself as the workshop of the world. Buying raw materials, manufacturing them into finished products and selling them to a foreign market is her life. She must market abroad 60 per cent of her manufactured goods to give a living to her people.

What of it? Just this! The war has disrupted foreign trade. Her best post-war year has reached a total of only three quarters of the pre-war average. She has no markets. America's high protective wall excludes her, the prostrate Continent has no money, and India herself is beginning to erect a tax, the possibilities of which throw fear into the heart of the Lancashire mill worker. Furthermore, the Continent is beating her at her own game. For example, Germany, buying her raw material in England, can put

¹Mr. Garvin of the Observer.

on the market a piece of woolen goods at 75 per cent its cost of manufacture in England and make money on it.

Therefore the mills are silent, the luckless breadwinner vainly tramps the sidewalk, the cast-off veteran sells chocolate or grinds a hand organ while his one-legged buddy holds out a tin cup for pennies, the middle-aged man in a garb of threadbare respectability directs you on your way with a transparent obsequiousness that says, "If you should insist I could put a tuppence to very good use."

This unemployment is largely the cause of the disgruntled sentiment that one finds everywhere in London, for the counterpart of unemployment is low wages for those who do work. Here is a giant Bobby, directing the traffic at Hyde Park Corner, who holds us in an hour's conversation, all the while doing his work almost automatically and never missing a trick. He says, "Yes, I served me time in the war, but I'll tell you this, Sam, they'll never get me into another. What did I fight for—this bloody job at three quid a week? They kin call me a *Bolshevik* if they want to, but that's no bloody way to treat a man. They'd like to have me get married—then I'd be at their mercy. But not me! I'm too wise fer that, and so is me girl. To tell the truth, this bloody island is too bloomin' small fer me! I've got me ticket fer Australia in me pocket. I'll go there fer a year, save enough to get married on, come back and get me girl, and then it's good-bye England fer me." A candy-vending veteran, with a wife and child and nowhere to live, takes up the tale where the Bobby leaves off, and a bit farther down the street a ready recruit for a new Coxey's Army who has been drawing his fifteen "bob" unemployment dole for months, tells us: "England's done fer. She don't treat her own folks right." He touches us for thri-pence for a beer, assures us that he "Ain't no peg-legger," and shuffles off in the darkness, more than likely to join the 100,000 that will spend the night on park benches. While the purgatory of unemployment is sending daily recruits to the hell of unemployability, thoughtful Englishmen wonder and try to hope.

Of deep concern also is the divergence of opinion between France and England with respect to the Ruhr occupation. Po-

litical complexions change so rapidly that a situation which caused the leader of his Majesty's opposition to say last July that England was apparently closer to war at that time than in July, 1914, seems at present writing to be at least temporarily patched up. The fact remains, however, that England feels her industrial plight to be aggravated by the policy of her neighbor across the Channel, while France confidently asserts this to be an error and takes a new grip on her prostrate foe.

A traveler in the two countries, remembering that they have been traditional enemies and that fear of a growingly powerful antagonist was at least one major cause of their *rapprochement* from 1900 to 1914, finds traces of a latent bitterness in both countries. England wants peace and reconciliation and the recovery of her markets; France wants "security" and is willing to allow hatred to be raised to the Nth power so long as her aim, the complete breaking of the military power of Germany, can be achieved. England wants a hand in advising France; France feels the necessity of seeing the thing through, relishes no interference, and idolizes Poincaré because he has defied England.

Norman Angell, who told the world long before it was ready to believe it that war was unprofitable even to the victor, writes again calling his country's attention to the fact that her present depressing industrial condition, while caused by an oversupply of superheated nationalism among the European nations, cannot be remedied by assuming a competing intransigent attitude, and concludes that England's future demands a working alliance, with free trade as its basis, between his country, Germany, and Russia. One hears it hinted at that a new European alignment is possible—France, Poland, and the Little Entente on one side, and England, Scandinavia, Holland, Germany, and Italy on the other.

War between England and France? Unthinkable! Unlikely, certainly! Yet England has hanging over her to add to her consternation the possibility of aggression by the strongest air forces in the world. And everyone knows that her summer appropriation of twenty-five million for her own air forces, as a measure of protection, was immediately covered by an additional French appropriation of an equal amount. The germ of separation is at work

and, whatever the result, the realization that Mars is not dead sends a chill of anxiety to the heart of the peace-loving Englishman.

Added to these is another consideration giving pause to England to-day—the detection of an unconscious, though real, drift back to a “little England” policy. After decades of struggle and hesitation she has finally pulled out of Ireland; Egypt has come out from under her protection, at least temporarily; she claims to be preparing Mesopotamia for autonomy within four or five years; the independence movement in India is a growing threat; the Colonies are feeling the need of directing their own foreign policies, and Colonials openly expect the break-up of the Empire. A journalist² of wide reputation said to us, “England is becoming ‘little England’ again. The British Empire is going the way of other nations. Possibly the day of the Empire is gone.” A prominent member of Parliament³ adds: “There is no imperialistic mind in England at all now. We would gladly turn over our colonies to someone else, for they mean only anxiety and expense.”

Others have foretold this eventuality—her enemies; but has England herself ever before admitted its possibility? What does the admission portend? Is it not enough to stir up anxiety in her heart—and in the hearts of all who desire world stability?

With the security of her empire thus threatened, England is working doggedly for two great moral causes—industrial justice and international peace. Toward the establishment of the former she is giving her citizens their traditional freedom of thought and expression (in contradistinction to our freedom of traditional thought and expression) to a degree that is utterly foreign to the “land of the free.” She is experimenting in industrial democracy, guild socialism, cooperation and the like, and is developing a “new ruling class” of common workers whose idealistic aims and educational aspirations distinguish them markedly from the workers of other countries. In spite of much lower wages, the status of the English worker is fully on a par with that of his American colleague. He has won battles which American labor is still frantically fighting. He finds political expression through the Labor Party, whose recently attained leadership, though limited and

²Mr. S. K. Ratcliffe.

³Mr. J. R. Clynes.

probably short-lived, has come into being years before its most sanguine proponents had dared to hope. And unless the economic readjustment leaves his country stranded, he has every reason to believe in the early establishment of industrial justice which will mean for him economic emancipation and recognition as a man.

Most of all, England wants peace and is determined to have it. While some Tory dames still insist that they would like to "strangle the German babies in their cradles," for the most part the war psychology has passed. Replacing the "war of extermination" slogan, which held sway from 1914 to 1918, has been born a "live and let live" sentiment, which preaches forgiveness of enemies and the establishment of a working basis of international harmony.

A Sorbonne professor⁴ in speaking to us said, "England's psychology is unwarlike—not rancorous. As soon as a war is over she is sick of it. She dropped the war in 1815, giving us back our colonies, which she might have kept, and not exacting any indemnity; she made a peace of reconciliation with the American colonies in 1783 and with the Boers in 1902." Because the Treaty of Versailles was born in hatred and never was intended to create a peace of reconciliation, there is a growing conviction in many circles in England that it must be changed. Speaking of the possibility of a comeback by Lloyd George, the pastor of London's outstanding non-conformist church said, "Those men who have been identified with the Versailles treaty will be more and more in disfavor."

What is the answer to this admittedly vicious treaty, then, in the light of a fundamental desire for peace? Strange as the doctrine may sound to the American intelligencia, the English liberal thinks he has the answer in the League of Nations. He looks at the League not as it now is but as it can be—not an instrument for enforcing the unjust treaty but as the only available means for making desirable adjustments in the treaty. He believes not in a perfect League of Nations, the Covenant of which has not yet been formulated, but in working toward perfection on the basis of what he already has in his possession. So on the occasion of the "No More War" celebration in Hyde Park on July 28, a resolu-

⁴Prof. Halevy.

tion calling for universal disarmament through the cooperation of peoples through a perfected League of Nations was declared simultaneously from a dozen platforms and carried. Of a score or more of Englishmen who talked to the American seminar last summer, representing Members of Parliament, authors, educators, business men, labor and church leaders, only two expressed themselves as being not clear cut in their dependence on the League to bring about the international peace which England is seeking and which she must have if she is going to live.

What is England thinking about America? She is torn between two conflicting ideas. With the America that was "last in the war and first out of it" she is exasperated. She feels that we, the richest and most powerful member of the family of nations, in unwarrantably pulling out and leaving our "poor relations" to fight it out, are largely responsible for the chaos in which the present international household finds itself. One prominent journalist⁵ said to us, "I lost my only son in the war, but the greatest blow of my whole life was to see America going out of the League of Nations. The United States by her action has defeated the best thought of the best Europeans and has given aid to the worst of the old things in Europe. 'I have given my life to the good cause, and you have defeated me.'" Added to this is the more sordid feeling that America's high tariff is partly responsible for England's industrial depression, and that the six pence of every pound of taxable income, now being paid to the United States treasury, is as much a debt of the creditor as of the debtor nation.

Yet tempering this feeling of exasperation is a genuine deep-going admiration for America—for her disinterestedness, her moral courage, her power—and a hope that before it is too late these qualities may be actually harnessed up for the cause of world peace. Therefore she cherishes Anglo-American friendship in the face of bitter disappointment, and, while frankly critical, frowns upon anything calculated to create bad blood. She feels that she is standing for righteousness and justice in world affairs and that America cannot be true to her own best self and to her mission in the world until she wholeheartedly enlists in that great cause.

⁵ Mr. Garvin.

A GREATER CORNELIA AND HER MYRIAD JEWELS

DAVIS WASGATT CLARK

Boston, Mass.

AMERICA, like the storied Roman matron, points with fond pride to her children, saying, "These are my jewels!" Physically each boy and girl is a divinely made palace of sight and sound. But the body, though transcendently fine and intrinsically valuable beyond computation, is after all only the cunningly devised vehicle and instrument of the mind. It is axiomatic that the processes of the intellect surpass those of the body in the order and degree that spirit excels matter. To think, reason, imagine, remember is even greater than to see, hear, taste, and touch, though the dovetailing and interlacing of the mental and the physical of course goes without the saying.

Such is the American child! Forty million! Four myriads of them in very fact! Who can estimate the value of such an asset to the state? It is the state itself in embryo, the nation to be. These are the citizens of the future in the making. Their worth is the worth of the nation itself. In the degree that they degenerate the state degenerates or in the degree they advance the state advances. They can, if fitted to do so, take the acquisitions of the past and trading on them carry them along with the achievements of the present to heights undreamed of. This is the favored company which may translate the ideal into the real, become the practitioners of preventive law as well as preventive medicine, the explorers and navigators of aerial oceans, members of that realized and functioning parliament of the world of which the far-visioned laureate only dreamed, those who will extort Nature's last secrets from her Sphinxlike keeping, who will be the emancipators from the ultimate thraldoms, those who, to reverently use the Master's own words, will do still "greater works" than even he did.

Well may the juvenile company in which such divine potentialities are shrined and incarnated, be hailed and saluted with

profound and genuine respect. To be ignorant of these latent and sovereign powers is the supreme unwisdom. Not to give every practicable facility for development is a superlative offense against public welfare. To actually, wantonly, or ignorantly cripple, deform, or destroy these possibilities of to-morrow is the criminal stultification of the wisdom of to-day.

That America has done much for her children is frankly admitted. Federal, state, county, township, and municipal authorities, in cooperation with philanthropic organizations and individuals, have achieved splendid results. The care begins even before the natal hour with therapeutic and sanitary advice to and cooperation with expectant mothers. It continues through the infancy of the offspring, reducing mortality, blindness, and other infirmities in a very appreciable degree. When the child comes of school age he is taken in care by a system which is the admiration of even foreign specialists in paidology. That care covers and includes vocational advice and training and is especially alert for the dependent, delinquent, and truant. Putting aside a morbid morality it seeks a legal status for children born out of wedlock. It recognizes the natural function of play in adolescence and encourages and provides recreational facilities. It is creating play-areas like bird-sanctuaries, far and wide.

Finally, America is the first nation in the world to organize a Federal Bureau exclusively in the interests of children. Its charter reads, "To investigate and report upon all matters pertaining to the welfare of the children and child-life among all classes of our people and to promote the welfare and hygiene of maternity and infancy." Nor is this a mere bureau of statistics, card-indexed and pigeon-holed. On the contrary, it is an efficient executive organization always seeking practical use and application of facts ascertained. For example, it distributes nearly two million dollars annually among the several States to be used in the way of scientific advice and practical aid to anticipated motherhood.

But the pity and paradox of it is that in spite of all these advanced educational, hygienic, philanthropic efforts and achievements, America is still criminally negligent in several particulars.

She is actually allowing some million of her priceless human "jewels" to slip into the fierce acid vats of the most intensive industrialism the world has ever known. She is letting them be pushed up and held against the relentless attrition of the superlatively organized and efficient productive and industrial system of to-day.

Some discounts should be made at this point in the interests of fairness and equity. For example, some juvenile occupations under normal conditions are not injurious. Again, certain large-scale employers are guided in their attitude toward their youthful employees by high ethical principles, subjecting them to the least exposure possible, making their physical environment highly attractive, and giving them facilities for recreation and mental improvement. If the alternative is wholly unavoidable it is better that children should be at work than idle and on the street. Often the wages of children are imperatively needed for family support or that of affiliated or incapacitated parents, especially while the cost of living remains as at present, excessively high. Finally, out of this army of gainfully employed children it is well known that many have risen to high and useful stations in life. But after all these and other concessions that might be thought of have been fairly and fully made, it must still be acknowledged that child labor is susceptible of many and grave abuses and such abuses do exist.

The army of American children industrially employed probably equals the American Expeditionary Force in France at its maximum during the World War. This army composed of boys and girls according to the last decennial census numbered a thousand regiments each a thousand strong. But not enrolled in the census are the children under ten years who are also gainfully employed and those also from fifteen to eighteen. The census also takes no account of children of any age employed on farms, in domestic or office service. Statisticians figure that to the million recorded in the census of 1920 another round million should be added. This makes an army the size of the Over-Seas Force, but one that pitifully lacks its glamour and glory. The decorations of these little soldiers of the mines, mills, canneries, and fields are the

helmet-lanterns of the breaker boys, the hooked knives of the "toppers" of the beet fields, the capacious trailing bags of the little cotton pickers of the South, the time-tags pinned on the weeders, thinners, pullers, and packers of the truck farms of the Atlantic States, the knives of the shrimp and oyster shuckers of the Gulf States.

This juvenile army is not without its casualties also. The beet "toppers" often slash themselves with their long knives. The fingers of the breaker boys are cut by the slate as it comes down the chute, and they are facetiously called "red-toppers" by their more indurated companions. The boys and girls of the Gulf canneries are stung and poisoned by the acid of the shrimp and cut and lacerated by the sharp edges of the oyster shells. The employees of the textile mills have their lungs congested by the dust and lint. The home-factory workers suffer eyestrain of night work with inadequate lighting. In mill, home, and elsewhere permanent postural defects are acquired, as also rickets and flat-foot. With these and other handicaps of a physical nature these child laborers are later started in mature life in the real and sharp competitive race for a living.

But even if present bodily damage is escaped by some happy fortune, there remains a still greater and more irreparable damage. A million boys and girls are leaving school annually with a wholly inadequate and defective mental equipment. Seventy-five per cent between the ages of fourteen and sixteen leave school for work. Those who remain in school, but who work nights, Saturdays, and Sundays, naturally prove sleepy and listless scholars and finally lose all heart and interest in school. Many fail year after year to "pass." Some are as much as six years behind their grades. Authorities say that fifty per cent of retardation is caused by out-of-school-hours work. Seasonal farm work takes children out of school for weeks and even months at a time. For the children of families who migrate from State to State for seasonal work, the schools are practically non-existent. Such is the school mortality of America! The pity and the folly of it!

In addition to physical and mental damage there is a great

and acute moral danger, but one which of course defies tabulation. In the very midst of his moral immaturity child labor places the child in an unmoral and often in a viciously immoral environment. The deleterious effect of street trades and night messenger service is obvious. The years from ten to eighteen are the vital formative years of a human life. Statisticians show that for a given period in a certain average section working children as a class contributed sixty-two per cent to the number of delinquents of whom the courts took cognizance as against thirty-two per cent of non-working children. In Manhattan an analysis of delinquent cases showed that working children contributed four times their normal share to the docket. In some instances of record the employers, especially in street trades, have been found to actually belong to the criminal class themselves.

In review: Child labor is condemned by its effect upon labor. It reduces the wage of the adult. It is unorganized. It can make no collective bargain. It is defenseless, cheap, easily exploited. There are known instances where a father has been discharged and his son employed to do the same work at half the original wage. There are cases where an entire family toiling day and night are not able to make an income equivalent to that of the father alone, who had been laid off. Child labor is part of the sand in the bearings of the industrial mechanism to-day.

Child labor is condemned by its effect upon the child. It starts him up a dead-end road, adding him to the gang of marginal laborers, that dreary company that could be easily and largely reduced by at least a complete grammar school education, followed up by prevocational advice and training. The unemployed are the graduates of child labor. It is being caustically said that we are a nation of "Sixth Graders." Child labor is the foe of public school.

Again, it is estimated that fifty per cent of the young workers start with physical defects, some of them admittedly minor of course, but all apt to be aggravated. Most of these ailments could be cured by timely medical treatment under reasonably favorable conditions. Out of this class come the wards of the State, the burden of the taxpayers, waifs, and criminals. Every paidologist

knows that the prolongation of the period of childhood is the enrichment of the entire life of the individual. Child labor shortens the period and by so much impoverishes it. It is a crime to take these vital formative years and capitalize them for monetary gain. Each and every child is more to the world than large dividends. Child labor is a violation of natural law. It makes a draft where the funds are insufficient. It is demanding maturity of immaturity. It ruthlessly breaks in upon a period which should be guarded with sedulous care. It is when the man is in the making, when the demand is for sleep, play, nourishment, immunity from care, if the physical powers are to come to their best. It takes a whole child to make a whole man! The Children's Crusades of the Middle Ages were a pitiful religious fanaticism. But what shall be said of a twentieth century which tolerates an army of little economic crusaders two million strong?

With increasing volume and speed it is coming to be felt in the public conscience that child labor must be abolished as certainly as African slavery was and by the same means, namely, an act of the federal government. It must be done not in the interests of the victims alone but of the common good as well. The lack of uniformity in State laws upon the subject makes the perpetuation of child labor possible. The State having a low standard or the one without any becomes the bargain table on which the children are thrown to be plucked by any rapacious industry, and this to the economic damage of the State which in the spirit of altruism has adopted a high standard. The relief is in a federal law. The two laws enacted by the Congress were in force long enough before being declared unconstitutional to show the effect of a law which would be constitutional. Even in the short period child labor decreased sixty per cent and all existing State laws were more easily and efficiently enforced because the power of the nation was felt to be behind them.

To-day America presents the sorry spectacle to the world of being a nation without lawful right or power to protect her own children. In view of the decisions of the Supreme Court it is evident that the federal government can only acquire the power by means of a constitutional amendment. When that power is ac-

quired, as it will be in the very near future, all the stars in our flag will in their courses fight against child labor!

It is significant that this issue is not dwarfed or eclipsed by even the colossal current international issues. In point of fact it is itself an international issue and as such has been formally brought to the attention of the League of Nations. By the quick solution of our own problem we help the world to a similar solution.

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THE PROBLEM OF THE PERSON OF CHRIST

FRANKLIN E. HARTMAN

Muncy, Pa.

MAN was intended to think, or he would not have been created with faculties for thinking. It is good for man to struggle with problems, else there would not be so many problems always just beyond his mental grasp. Finite man will always need the infinite Teacher, and it is not becoming for the pupil to presume that he is wiser than the Teacher or the Book. We cannot solve our problems by substituting sophistry for true philosophy and logic. It is not logical to leave out one of the premises, nor scientific to draw conclusions from part of the facts.

It is not surprising that the person of Jesus the Christ has been a problem even down to the present day. He is so big and so different. Men who have studied chiefly his human development and life have been prone to deny or explain away his real divinity. Others have been so impressed by the proofs of his divinity that they have denied or doubted his real humanity. Still others, like Paul, have been broad enough and candid enough to accept both sets of facts, even though we cannot fully understand them.

In the letter to the Galatians, probably the earliest New Testament book, Paul said, "When the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." To the Philippians Paul said, "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be held fast, but emptied himself, taking the form of a servant, generating himself in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." To Timothy, his son in the Gospel, Paul wrote, "Great is the mystery of godliness; he who was manifested in the flesh, vindicated by the Spirit, seen by the angels, preached among the

nations, believed on in the world, received up in glory." Paul did not hesitate or stumble over the mystery but became a flaming evangel of redemption—of the cross and the resurrection of Christ—with his real Divinity and real Incarnation always implied, if not always stated.

Jesus reminded Nicodemus of the mysteries in the wind as well as in the new birth. Edison says there are still mysteries in electricity. The best authorities tell us there are mysteries in the grass, the flowers, the processes of growth and reproduction, the exact nature of human life, the exact relation of soul and body, and many others that we accept as matters of course in everyday life.

The Creator has endowed us with a variety of senses or faculties by which to acquire knowledge, enjoyment, and preparation for helpful service. If we depend entirely on the eye, we miss the music; refusing to use our eyes, we miss the beautiful colors. There is no antagonism or contradiction between color and sound: they are merely in different realms of facts, to be enjoyed by different faculties of our being. There is no conflict between real science and real religion: they are merely two different realms or kinds of knowledge—the one acquired through the reasoning or mental faculties, the other through the spiritual faculty, the eye of faith. Many important facts and experiences are outside the realm of reason and must be accepted and enjoyed by faith, if at all. We may be able to reason out some fine thoughts about Christ and religion, and may get some pleasure in thinking about them; but the real life of the spirit comes from a vital union by faith with the personal Christ, the Son of God.

When men have attempted to explain away the real incarnation of the preexistent personal Son of God, they have always raised more difficulties than they have seemed to overcome. The theory that Jesus was merely a human child, begotten by Joseph, and that God wrought upon the mind and spirit of Mary during "the waiting months" in such an unusual, even miraculous way that Jesus was "supernaturally born," so to speak, and finally developed into the Messiah, involves problems that seem beyond solution.

Weismann's theory concerning the continuity of the germ plasm has been accepted by half, or more, of modern scientists—that the germ cells are inherited from all the line of ancestors and live “a charmed life,” unaffected by any changes in the body cells, unaffected by any changes in the physical, mental, or moral traits or condition of the parents, except in the matter of nutrition. If this theory is correct, any “divinizing” of Mary during the waiting months could help only in the teaching and influencing of the child after he was born, and could have no effect in making him supernatural.

According to modern scientific investigation, one fourth of the characteristics of a child are inherited from the mother, one fourth from all the line of her ancestors, one fourth from the father, and one fourth from all his ancestors—making allowance for “skips,” or atavism. Hence, the divinizing or miraculous influence would need to affect Joseph and his ancestors as well as Mary and hers—else there would have been an arbitrary violation of established law. And the question naturally arises, if the divinized character of Mary resulted in the unique character of Jesus, why did not the same cause produce a like effect in her later children? Otherwise, there would have been another arbitrary and extraneous interference with established law.

Modern science has also shown that billions more forms of life are reproduced by virgin birth than by male paternity, that “parthenogenesis is the normal, fundamental mode of reproduction” in both the vegetable and the animal kingdoms; that the female cell, or egg, contains all the properties necessary for the production of a complete new life; but a supplementary law in the higher forms of life, for beneficent purposes, requires the fertilizing or activating of the female cell by the addition of the male cell; and where this occurs the inherited traits come from both sides.

Sometimes men think so much of one law or method in nature that they overlook the fact that a great universe, like a great nation, requires a variety of laws. According to the law of gravitation, water naturally runs downward. But a beneficent modification of that law permits millions of tons of water to run upward

each year in the plants and trees. By a general law, heat expands things and cold contracts and makes them heavier in proportion to their bulk. But this law is beneficently modified when ice expands and floats on top of the water. The law or method of double parenthood in the higher animals generally provides double care and protection for the young. But the Creator, for the exigencies of redemption of the fallen race, might well activate the female germ, or start it into activity and growth, by the power of the Holy Spirit, thus eliminating from the child the inherited traits of human paternity. The God who could create the first man, even if in the body of a female ape, and breathe into him the breath of life, making him a living soul, a free personal being in the divine image, could just as easily cause the second Adam to be generated by the self-emptying divine Logos uniting with the complete female seed in the womb of the Virgin.

The exigencies of redemption would seem to require a God-Man as the Mediator and Saviour. No mere human could effect at-one-ment, or bridge the gulf between the finite and the Infinite. A man may become greatly attached to his dog, and the dog may become "absolutely" devoted to his master. They may come to understand each other in a beautiful and helpful way. But the dog can never develop into an absolute man consciousness nor the man into an absolute dog consciousness, so that very dog could become very man and very man become very dog. Neither can there be any such "absolute involution" between the human and the Divine, the finite and the Infinite. Any human, by meeting the conditions, may grow more and more like God in thought and spirit, but he can never become God. Jesus, if only human, could never develop into Very God: the finite can never develop into the Infinite. But Jesus, as set forth in the New Testament, by the absolute union of the divine nature with the human nature in the embryo, was born the God-Man, Very God and Very Man.

If we reject the virgin birth of Jesus, we cannot honestly avoid the unpleasant alternative—that some other man, not Joseph, was his natural father. Matthew tells us in his straightforward way how Joseph felt when Mary, though betrothed to him and before they came together, was found with child. Being a

righteous man, and not willing to make a public example of her, he was minded to put her away privately, until the Lord revealed to him that he should not fear to take her unto him, for that which was conceived in her was of the Holy Spirit, that her son should be called Jesus, "for it is he that shall save his people from their sins." So he took her unto him and knew her not till she had brought forth a son: and he called his name Jesus. And Matthew recognizes this as the fulfillment of the word of the Lord, in Isaiah, "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel," "which is, being interpreted, God with us." If Jesus was not divinely conceived and virgin-born, then God made a strange choice of a woman "already fit" to influence her child "to become the Christ." If the development of the Messiah waited only for such motherhood, "the delay is indefensible before the bar of human ethical judgment"; for there were women like that before.

Luke, with his fondness for historical accuracy, gives us names and dates, places and circumstances; telling us that, after the revelation from the angel that she should conceive a son of the Holy Spirit and the power of the Most High, Mary went in haste to visit her kinswoman, Elisabeth, who hailed her as "Blessed among women, the mother of my Lord"; that Mary abode with Elisabeth about three months; that Joseph took Mary along to Bethlehem, before the end of the nine months, to be enrolled as his espoused wife; that Jesus was born in the stable, because there was no room in the inn; that angels brought the message to the shepherds, who came with haste and found Mary and Joseph in the stable and the babe lying in the manger, as the angel had said when he announced to them the birth of "a Saviour, who is Christ the Lord."

The doubts of Joseph, as recorded by Matthew, and the marriage probably occurred after Mary's three months with Elisabeth and before the journey to Bethlehem. Thus, Jesus would be born in wedlock as the legitimate, though not the natural son of Joseph and heir of the house of David. In tracing the legal lineage of Jesus, Luke calls him "the son of Joseph, as was supposed." Naturally, Joseph and Mary would not advertise the fact that Jesus

was conceived out of wedlock. But after his complete vindication by his resurrection, ascension, and the outpouring of the Spirit at Pentecost, Mary, as an elderly and highly honored woman, would rejoice in telling the story of his miraculous conception.

Mark begins with the baptism of Jesus and gives a rapid account of his public ministry, as he had heard it probably from Peter and others. In the first chapter, he has the voice from heaven saying to Jesus, "Thou art my beloved Son, in thee I am well pleased"; also, the voice of the unclean spirit saying, "I know thee who thou art, the Holy One of God." Another, in the third chapter, called him "the Son of God." Before the eighth chapter, Jesus had manifested such power over demons, diseases, the forces of nature, and over sin, that Peter said, "Thou art the Christ." Next, the voice out of the cloud said to the disciples, "This is my beloved Son: hear ye him." Toward the end, Jesus asserted boldly to the high priest that he was "the Christ, the Son of the Blessed," and to Pilate that he was "the King of the Jews." And the Roman centurion, beholding his crucifixion and death, said, "Truly this was the Son of God."

Jesus was not accepted by the Jews as their King; but he did not need to wait, as Abraham Lincoln did, for the contingency of human votes. He was "born King of the Jews," according to the words of the kingly wise men, who traveled so far to worship him. He did not develop into a Saviour and Messiah. The angels from heaven said he was "born the Saviour and Christ the Lord." There is no real proof that he came slowly and late to the consciousness of his Messiahship. At the age of twelve, in the temple, he understood his "Father's business" and was surprised that Mary did not understand. But he waited patiently and helpfully at Nazareth until he reached the legal age for the priests and teachers to assume their public office. During the early part of his ministry he did not strongly assert his claims and antagonize the rulers, for the conditions were not right. Likewise, God's delay in sending the Messiah is defensible because there were other conditions, besides proper motherhood, that needed to be met. And people were not all lost before he came. Many were saved by faith in the promised Messiah, "the seed of the woman that should bruise the serpent's

head," "the Lamb of God that was slain from the foundation of the world."

John's Gospel, of spiritual insight, was written fifty or more years after the crucifixion and resurrection and the beginning of Christian preaching. He was inspired to record many words and deeds that were omitted by the synoptists and also to make some theological explanations. He begins by telling the Gnostics and others that Jesus was "the Word made flesh." His use of the word "Logos" was not based upon Platonic or Stoic idealism—meaning impersonal reason, thought, idea, principle, "it," or "that which"—but on the Jewish belief in the "Word of God" used personally for "Jehovah," or "God in action" (as shown in the Targums). "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made through him." "In him was life, and the life was the light of men." He came to his own and they received him not. But to those who did receive him he gave the power to become the children of God; and their new birth was not of the will of the flesh nor of the will of man, but of God. And so the Word became flesh—not by the will of man, but of God—and dwelt among us, "and we beheld his glory, as of the only begotten of the Father, full of grace and truth." Thus, John implies the preexistence of the personal Logos and the absence of human paternity. Likewise, Paul had written to the Colossians, twenty years before, that the Son was "the image of the invisible God, the first born of all creation; for in him were all things created, and he was before all things, and in him all things consist."

In John's first chapter he has John the Baptist calling Jesus "the Lamb of God" and "the Son of God"; Andrew calling him "the Messiah"; and Nathanael calling him "the Son of God." In the third chapter Jesus said he was the only-begotten Son of God, that eternal life was through him, and "he that obeyeth not the Son shall not see life." He told the woman at the well that he was the Messiah; and later spoke of ascending where he was before. And the Jews sought to kill him "because he called God his own Father, making himself equal with God," and because he said, "Before Abraham was born, I am." John said his Gospel was

written "that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name."

All the New Testament writers indicate that Jesus was pre-existent and inherently Divine. Even James, the least theological, calls him "the Lord Jesus Christ, the Lord of glory"—thus identifying him, according to Jewish phraseology, with the Lord Jehovah of the Old Testament. Believing thus, the early Christians would readily accept the story of the miraculous conception and the virgin birth as the only fitting method of his union with humanity. The crowning miracle which justified this belief was his actual resurrection from death. And the confirming and enabling miracle of the Holy Spirit would help them to understand the things concerning Christ and lead them into all the truth.

Belief in the incarnation of the preexistent personal Son of God in a complete human nature involves a mystery, but it is not to be surrendered on that account. If both sets of facts are fully established, the mystery is to be accepted by faith. And surely the humanity of Jesus was complete and genuine, as writers outside the New Testament have so fully explained. And just as surely, his inherent, preexistent Divinity was thoroughly set forth by the New Testament writers, and vindicated by his miracles in human lives since. Even Napoleon said, "I know men; and Jesus Christ was more than a man." If he was a man and more than a man, what could he have been, if not the God-Man?

The purpose of the incarnation was the restoration of man to God's image and fellowship—to undo what sin had done. God was revealing himself to man in his Son. If Christ was only a creature, he could not fully reveal God. But if he was God, in him dwelt not one quality or feature of God but "all the fullness of the Godhead bodily." "The Redeemer gathered up into himself the elements which the Fall had disintegrated. He represents manhood in its initial truth and purity. In him is exhibited the fact that sin is no true or necessary element in human nature, but a corruption of it. In the Comforter, he comes as a quickening spirit to enlighten, strengthen, and sanctify his members, to unite them to himself, to dwell permanently in their hearts, to impart to them his own righteousness, to make them partakers of his life,

to endue them for the life of service and sonship, to conform them to his own likeness, and to raise them into the glory of the risen life." (See Hastings' *Dictionary*.)

The Captain of salvation would meet the enemy of man on the same plane as must other men—or as did the first man, before sin had entered his heart. Possessing a complete human nature, Jesus would have the same gates or avenues of susceptibility to the citadel of his soul as any other man—the physical, the mental, and the spiritual—the “desires of the flesh, desires of the eye, and the pride of life” or ambition for power. Eve resisted the tempter at the physical gate and the esthetic, and could have resisted at the spiritual gate. Jesus overcame at all the gates—“in all points tempted as we are, yet without sin.” He overcame, not by asserting his divine Sonship, but by means of the Scriptures, the help of the Holy Spirit, and his own freedom of choice—the same resources that any man may have. God will not allow us to be tempted above that we are able to bear, but “with every temptation he will provide a way of escape.”

Belief in a real Divine Trinity includes a mystery, but it is not to be surrendered on that account. Men might invent a beautiful religion without such a Trinity; but it would not be the Christian religion. Jesus said, “I will pray the Father, and he will give you another Paraclete, that he may be with you forever, even the Spirit of Truth.” “When the Paraclete is come, whom I will send unto you from the Father, he shall bear witness of me.” “I came out from the Father, and am come into the world; again, I leave the world and go unto the Father.” Peter said, “This Jesus did God raise up, whereof we are witnesses. Being therefore at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.” The Christian commission was to “go and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.” The New Testament, in the plain use of words, clearly teaches a real Divine Trinity—three distinct Divine Persons in one Divine Godhead. The attempts to formulate a New Testament religion without such a Divine Trinity have been “notable rather for subtlety and in-

genuity than for ingenuousness and lucidity." The attempt to put uniqueness, so called, and universality, as it were, and pre-existence, so to speak, into a merely human child, and have him develop into the Messiah and Saviour of the world, is little better than verbal legerdemain.

The Pantheistic teaching that part of God is in the rocks, and "more" of God in a plant, and still more in an animal, and most of all, even his very essence, in a personal man, is using language without distinct meaning. We can blast the rocks and burn the coal, without destroying part of God. We cut down the plants and trees, without cutting down a part of God. We may kill and eat the animals, and not kill or eat any part of God. To say that man is of the very essence of God is to make man eternal—even God himself—and not a creature. For the essence of God was not created; it was an inherent and eternal part of himself—even his very being. To spread God out in such an impersonal way is really to do away with a personal God entirely; for if God is in everything, and everything is a part of God, then there is no personal God anywhere. This is one logical result of denying a real Divine Trinity. It may be an entertaining and flattering thought for some men, but not very satisfying to one in need of a real Saviour, or to a soul overwhelmed by a great sorrow. Pantheism, except where its devotees are unconsciously influenced by a better religion, is likely to lead finally to sin and vice; because it has no basis of authority for righteousness.

It may be that an increasing number of men, depending on reason alone for their religion, or obsessed by a speculative philosophy of the universe, do not believe in a real Divine Trinity or a real incarnation of the personal Son of God who was divine and eternal in his own native right. But that, "let us say it frankly," is nothing to boast about. It does not have even the distinction of being "modern," "advanced," or "new school." As early as Paul's second letter to Timothy there were such men, "deceiving and being deceived," "ever learning and never able to come to the knowledge of the truth." The Gnostics exalted "knowledge" above faith; but Saint Paul said it was "knowledge falsely so called," the kind that "puffeth up." Cerinthus (revamped by C. T. Russell and

others) taught that Jesus was the natural son of Joseph and Mary, but that a kind of power, Lordship, or Messiahship came upon him at his baptism. Arius taught that Christ was a sort of demigod, whom men were to worship and treat as God, while he was not really God, but only represented God, the highest of God's creatures, but not eternal nor really belonging to the being of God. Thomas Carlyle told Mr. Froude, "If the Arians had won, Christianity would have dwindled away to a legend." Nestorius claimed that Jesus, the child of Joseph and Mary, became the Son of God by adoption at his baptism and at last was made one with God in glory—simply a deified man. Marcion, as well as Cerinthus and the others, mutilated the Scriptures to suit the exigencies of a theory. Against such a company stand the more honored names of Ignatius and Clement, Origen and Tertullian, Athanasius and Augustine. The *Hastings Dictionary of the Bible*, never accused of ultraconservatism, gives the consensus of the best modern scholarship in favor of a real Divine Trinity and a real incarnation of the preexistent personal Son of God. Saint John answered Cerinthus and all such teachers by saying: "Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God. Whosoever believeth that Jesus is the Son of God is begotten of God. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

TWO PAGES OF POETRY

A HYMN ONCE SUNG

I've knelt in the shadows of Notre Dame,
 And, again, in dim St. Paul's,
 And I've heard the misereres beat
 Against St. Peter's walls,
 But I forget the sonant prayer
 And multi-colored gloom
 When dreaming of a hymn once sung
 Within an upper room.

And though I'd hear again the strains
 I heard 'neath Peter's dome,
 My thoughts turn to Jerusalem
 More often than to Rome,
 For all the temple choirs of earth
 Resounding in accord
 Could voice no music like that hymn
 Sung by our burdened Lord.

So, as I muse, I open wide
 The windows of my soul
 To hear the echoes of that hymn
 A-down the ages roll,
 E'er mindful that against the sky
 Three phantom crosses loom
 Not far from where that hymn was sung
 Within an upper room.

RUTLEDGE COLE.

Brooklyn, N. Y.

WOODROW WILSON

"He being dead yet speaketh!" mightier far
 The living we call dead than we, the dying, are.

In the cathedral's stillness, by Potomac's shore,
 We picture him asleep, at rest forevermore.
 O fond illusion! the great mind and will
 Which won him eminence, are working still,
 Confederate with the tides, the stars, the sun,
 Until God's will in all the world is done.
 From Bethlehem's altar, as from Bethlehem's plain,
 Rises for us the glad, triumphant strain.
 Would we but listen, we should hear again,
 "Glory to God; peace and good will to men!"

BENJAMIN COPELAND.

Buffalo, N. Y.

IN LIGHTSOME VEIN

(To William Alfred Quayle)

In lightsome vein you write your rhymes, and go,
 With nimble step, through fields where fancies grow.
 No more ethereal gift can anywhere
 Be found than yours—a touch beyond compare;
 Such dainty grace as faery gods bestow.

We like your mists, your moons, your fleecy snow;
 Far bird-notes caught from off wild winds that blow;
 Those delicate conceits that you declare
 In lightsome vein.

You've breathed those far Pierian airs that show
 Euterpe's secret grace; while deeps below
 With heights above, your buoyant liltings share.
 You bathe the world in gleaming glory rare,
 And rich we are for all your rhymes that flow
 In lightsome vein.

Elkridge, Md.

HENRY CLAY HALL.

TIME HAS NEVER TOUCHED MY HEART

TIME shot its shuttle through my hair
 And left rich threads of silver there;
 It bent my back and scarred my face,
 And made me walk with halting pace;
 Bedimmed my eyes with scalding tears,
 And crushed to naught the hopes of years;
 But still I'm young, and do my part,
 For Time has never touched my heart.

Elkridge, Md.

HENRY CLAY HALL.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

THE FIRE BAPTISM

In his *Journal* on May 24, 1738, John Wesley wrote:

"In the evening I went very unwillingly to a Society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I FELT MY HEART STRANGELY WARMED. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

As Pentecost is the birthday of the Christian Church, May 24 is the birthday of Methodism. Its primary slogan, the Witness of the Spirit, then first flamed forth in the heart of our father in God. And that word "warmed" points toward one of the supreme natural symbols of the Holy Spirit.

It is noteworthy that of the four so-called physical elements of primitive philosophy—fire, water, earth, and air—that static, sluggish one, called earth, is the only one not used as a symbol of the Spirit of God. It is the other three active elements that image the Holy Spirit. He is the Breath of God that gave spiritual life to earth-made man, the Wind that awakens to life the dry bones of a dead nation; he is the Water of Life that, flowing from the Throne of the Eternal, makes the desert places to bloom and blossom; he is the Fire which from the flaming Sun behind the sun, gives light, warmth, and energy to a dark, frozen, and palsied world.

Nothing in the universe is lovelier than fire. There is a supreme beauty in the shining sun and the lambent flame. Who can wonder that the most ethical of religious teachers outside of revealed religion, Zoroaster, made sun and fire the visible images of Ormuzd, that god of light who fights the darkness and will finally conquer it?

And it was perfectly natural that this glowing source of color and motion is made in the Bible the visible symbol of the Cosmic, Charismatic and Indwelling Spirit of God. Brooding over the primeval chaos and darkness, the first creative act was "Let there be light"; when Abraham in the "horror of great darkness" continues to maintain his sacrifice by chasing away the birds, God sent a holy lamp to touch the offering; there was the fiery pillar that guided a wandering people through the wilderness; the prayer of Elijah brings fire from heaven upon the altar of Carmel; the lips of Isaiah are touched by a live coal from Jehovah's altar and his life is cleansed; this is the blazing glory that flamed forth between the down-bending angels above the mercy seat sprinkled with the blood of atonement. And in the New Testament, after our High Priest has carried his sacrificial offering into the heavenly Holy of holies, the Divine Breath sends a life giving breeze "like a mighty rushing wind," and flaming "tongues as of fire" to crown the brows of those who are following their Lord along the crossbearing path of sacrifice and service. "He shall baptize you with the Holy Spirit and with fire"—such was John Baptist's proclamation of the office of the Messiah of whom he was the forerunner. From beginning to end, the Holy Book, which is itself a lamp to light our path and guide our feet, is illumined with the radiant splendor of that "holy light, offspring of heaven first born," at the dawn of Creation, on past the fiery gift of Pentecost at the noontide of Redemption, to the climactic glory of that Holy City where on the Eternal altar the sacrificed Lamb kindles a Light outshining sun and moon.

The Holy Spirit is the light-giving Spirit; he will guide us into all truth. He is the Spirit of Holiness, for nothing cleanses so completely as fire that consumes all dross and kills all the seeds of sin. He is the Spirit of Power, for heat is the source of dynamic energy, the sun is the power house of our earth, and that divine Sun is the fountain of all spiritual and moral strength. He is the Spirit of Love, for love is "the very flame of Jehovah" (Song of Solomon 8. 6), "and the love of God hath been shed abroad in our hearts by the Holy Spirit which was given unto us" (Rom. 5. 5).

There are false fires which do not descend from above but are

consuming flames from Gehenna. It was not Nadab and Abihu alone who have brought unholy fires into the sanctuary. All those who confuse wild physical emotion and æsthetic sentimentality with the ardent glow of sacred love and the holy fervor of heavenly aspiration are polluting the altars of God with both earthly and infernal things. "Quench not the Spirit," exhorts Saint Paul. And fire can be quenched by worldly rubbish, by careless neglect, by the smothering lack of draught, and by scattering the fuel. Our hearts and lives should become divine furnaces, kept free from the choking clinker of worldliness and sin, filled with the heavenly fuel of spiritual truth and knowledge and kept aflame by the burning beams of the Spirit of God. The body is a temple of the indwelling Holy Spirit; the heart is an altar where should forever flame the Divine Fire.

Wherever genuine sacrifice is made the **FIRE FALLS!** It was the atoning Cross that brought down the Pentecostal glory. Human surrender and consecration will bring into our lives the halo and luster of the Spirit's presence and power. Charles Wesley wrote a noble hymn which John Wesley chose as the best expression of his experience, a hymn in which glows the gleam of that ancient sacramental flame: "The fire shall ever be burning on the altar; it shall never go out" (Lev. 6. 13).

O Thou, who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart!

There let it for thy glory burn,
With inextinguishable blaze,
And trembling to its source return,
In humble love and fervent praise.

Jesus, confirm my heart's desire,
To work, and speak, and think, for thee;
Still let me guard the holy fire,
And still stir up thy gift in me;

Ready for all thy perfect will,
My acts of faith and love repeat,
Till death thy endless mercies seal,
And make the sacrifice complete.

"Blood and Fire!" That is the stirring slogan of the Salvation Army. Sacrificial service is the secret of spiritual power. And this is the final equipment of the preacher. "Is not my word like fire? saith Jehovah." The chaos and gloom of the shattered world to-day needs the brooding Spirit that shall bring order out of confusion and light out of darkness. A burning gospel spoken from burning hearts all aflame with heavenly love will make Christ King. The minister of God is a guardian of the sacred fire whose task it is to relight the extinguished torches of all human souls.

"I know a land that's sunk in shame
With hearts that faint and tire;
But I know a name, a name, a name
Will set that land on fire;
Its sound is a brand, its letters flame.
I know a name, a name, a name
Will set *this* land on fire."

The Methodist General Conference of 1924 will be in session on May 24, the anniversary of that day when he who as a boy was "plucked as a brand from the burning" felt the Divine Fire fill his soul. That fire has become a holy conflagration that is ringing the world round with a "wall of fire and a glory in the midst." Shall not all our delegates on that and all the days of the session, feeling their own hearts strangely warmed, make this Conference the beginning of a greater revival than that of the eighteenth century—one that shall not only save souls from sin, but politics from pollution, business from base greed, and society from selfishness?

This is the supreme gift of the ascended Lord, which he receives and gives unto mankind. A flaming sword guarded the gates of Paradise against the return of sinful man. But in our hands the Risen Christ places the Sword of the Spirit, which by love and peace and not by hate and war, shall blend the nations in brotherhood and transform this material world into a spiritual kingdom. O, Exalted Jesus, touch both the head and heart of human kind with the Fire Baptism of thy redeeming love!

"Give tongues of fire and hearts of love
To preach the reconciling word;
Give power and unction from above,
Whene'er the joyful sound is heard.

"Baptize the nations; far and nigh,
The triumphs of the cross record;
The name of Jesus glorify,
Till every kindred call him Lord."

OUR DEBT TO THE PREACHER

THIS theme is one calling for great audacity. The writer is proposing to praise his own profession, magnify his own ministry, exalt his own calling, glorify his own job. It is a task, however, whose delicacy is far greater than its difficulty—to prove that the supreme debt of society and civilization is to the preacher.

We Americans are the possessors of a vast heritage of material, mental, and moral wealth. We have achieved the largest measure of creature comfort and social welfare ever possessed by any people in all the tides of time. This historic heritage, which is sometimes called Western civilization, is the synthesis of three great streams of human life—Roman law, Greek culture, and Christian faith. Now, it is only by the Christian faith that the grandeur of Rome and the glory of Greece have been given permanent place in the world's life. The word progress is very illusory. Real verified progress is of men rather than of things. The supreme industry in any community is not that with smoking chimney and steam power that makes manufactured articles, but that with sky-piercing spire and spiritual power that makes manhood. Of this human factory the minister is the engineer. So when we ask of the noble house of life in which we live to-day, what hands laid its foundations of strength and reared its walls of beauty? there is but one answer: These things have come to us blown upon the breath of the living preacher.

THE DEBT DEMONSTRATED

Christianity is more than a "book religion." While the Bible is the foundation of much in our civilization, the written word must yield in power to the spoken word, which is behind it and the Living Word himself. Our religion began as a Voice. It is propagated by personal testimony.

Christ and His Apostles. Jesus wrote no books, inscribed no

laws on stone or bronze. He simply spoke words which were spirit and life, to fall as silent seeds into the souls of men, to be reproduced by spiritual sympathy. It is a message out of the unseen that recreates the world. His command to his apostles was "Go preach." Not by breathless books, but by living, breathing men were the lily banners of the resurrection carried to their conquest of the eagles of Rome. Great is the power of the printed page, but mightier is the message out of life. This truth is condensed into a great statement of Saint Paul, "When that by wisdom the world knew not God, it pleased God by the foolishness of preaching"—not by foolish preaching—"to save those that believe."

The Reformation. The corruption of the church came largely through the decadence of preaching; the prophet gave way to the priest and the sacrament supplanted the sermon. In those Dark Ages the one breath of life, a real flame of enthusiasm for our Lord, though wrongly directed toward his tomb rather than his throne, was the Crusades. The preacher did it. Peter the Hermit and Bernard of Clairvaux could never have aroused Europe by circulars; they did it by the living voice. The Protestant Reformation was born of a revival of preaching. Tauler and Eckhart, in the dark forests of Germany, Wyclif and his preaching friars in England, Huss in Bohemia, Savonarola at Florence, Luther at Wittenberg and Calvin at Geneva were heralds of a new day. It was the Puritan preachers of England that raised the tempests of power that swept papal Spain from the seas and lifted Britain from a third-rate power to be the mightiest empire in human history. The same is still more true of the evangelical revival of the eighteenth century, led by Wesley and his preachers, with its wonderful fruitage of religious, social, and moral reform.

In America. No country more than our own is indebted to the gospel minister. John Cotton has been called the founder of Massachusetts, Thomas Hooker of Connecticut, Roger Williams of Rhode Island, as William Penn, the Quaker preacher, was of Pennsylvania. In written history their names may be rarely mentioned. Dr. William E. Channing has said that history "has no place even in the margin for the minister and the school mistress," but the real story of national progress is not that written in wars

and political changes, but in the subtler forces that shape the domestic and individual life of a people. Francis Asbury, threading forests, climbing mountains, swimming rivers, crossing plains, ubiquitous from Maine to Georgia, from the Atlantic to the Alleghanies, was a truer founder of empire than many whose names have been trumpeted by noisy historic fame.

When some day the epic of the heroic age of American life is written the protagonist of the mighty drama will be, not the soldier or the trader, but the itinerant preacher. In that climactic achievement of the Aryan white man in his eternal march toward the setting sun, the "winning of the West," three symbols dominate—the rifle, the axe, and the saddle bags, and the greatest of these is the saddle bags!

THE DEBT DESCRIBED

Only a few items in the endless inventory of this debt can be given.

The Intellectual Debt. The mind of the world is in debt to the preacher. The very word "clergy" incloses a history pointing to the time when the minister was the only educated man in the community, the "clerk," the scholar, the man who can read and write. The church has always been the people's university, in which has been taught much more than the science of the soul and salvation. The clergy have been the founders of schools, the teachers of youth, the patrons of learning. The State

"Ne'er dreads the skeptic's puny hands,
While near the school the church spire stands;
Nor fears the blinded bigot's rule,
While near the churchyard stands the school."

What schoolmen have been equal to such teachers as Richard Baxter and John Wesley in promoting popular education? More than any other men they have inspired young people to seek the higher education. In larger numbers, proportionately, than any others they have given their own children the chance of culture at the cost of heart-breaking sacrifice. There is one branch of literature which they largely have produced, the Christian hymns. No

other poetry has so potently fashioned the fiber of the human heart and brain. Millions of folks who could pass no examination in general literature know scores of hymns by heart. Such wealth of words, wedded to music, echo from church walls to come back and nestle in our hearts and in our last hours to sing us to sleep as with a lullaby of God. "Because the preacher was wise he taught the people knowledge." Would that again as in the olden time the preacher may become the intellectual leader of society!

The Material Debt. The purse of the world is in debt to the preacher. It once was asked of this writer, "Are preachers producers or are they only social parasites?" and the following answer was sufficient: They are in fact producers of wealth in the highest sense. Back of all economic value must ever be the sustaining power of moral and spiritual worth. The wages of the workman are not fixed by supply and demand, but by the standard of living. The two producers who do most to raise this standard are the preacher and the teacher. The preacher deals with those moral magnitudes which add to all other values. Even the skeptic Hume asserted that a yard of woolen cloth could not be produced where ethics were neglected. Without the voice out of the unseen the whole fabric of commerce, trade, and manufacture would collapse like a pricked bubble. "Where there is no vision the people perish." The economic law of the preacher's life is, "As poor, yet making many rich." "Man doth not live by bread alone, but by beauty," says art; "by truth," says science; "by the word of God," says Jesus Christ. The lawyer saves our liberty and property, the doctor our lives, but the preacher makes our property worth possessing and our life worth living.

The Social Debt. The preacher has built his message into the structure of the church and society. By the proclamation of the kingdom of God he is helping to realize the spiritual city of man's holiest dream. The New Jerusalem of a perfected human society, when it shall come, will be but Pentecost perfected, and it can only come by the persistent testimony of the Holy Spirit. This makes the ministry the mightiest police of public morals, a spiritual constabulary which maintains public order at vastly less expense than secular government. Probably it is the spiritual mes-

sage of the minister which keeps the vast majority of people from crime. He is vastly cheaper and immensely more valuable to society than all the officers of the law. After all, laws and institutions are but crystallized public opinions. And what makes public opinion, that intangible thing before which politicians quail and which is mightier than all dreadnaughts and forty-two centimeter siege guns? It is created by the eternal impact of spiritual energy, whose highest expression is the prophetic message of the pulpit. All moral reforms were born in the manger of Bethlehem and were baptized by the blood of Calvary; they make their way through the world on the wings of the voice. The fight for human freedom began at the altars of God. It is the united testimony of the Christian pulpit of to-day which is making in our generation the ballot box the coffin of the liquor traffic and the cradle of a new civilization. The Christian home is the supreme fruitage of the gospel message and of all families that of the preacher has given the largest leadership to life. Preeminently in Great Britain and America the parsonage has made the largest proportional contribution to the places of power in all professions and callings. Statisticians like Roger Babson have presented abundant proof of this.

The Personal Debt. Have you no personal debt to the herald of God, whose message roused the spiritual passion of your nature, who at the altar showed you the way of faith, who made the sick-bed the borderland of heaven as he pronounced the promises of God, and who beside the grave spoke the words that made it glow as the gateway of immortal life?

THE DEBT DEMANDED

The church and the world can make no adequate return to the preacher for his service. Spiritual values have no money measure. You can buy a Bible for a quarter, but its contents are beyond all price.

The Preacher's Sacrifice. The primary contract of the preacher is made with God. There is no man-made ministry. The pulpit is Christ's throne on earth. Our Methodist ministry

in particular is a sworn chivalry, a true knighthood of the Holy Ghost. There is nothing like it elsewhere in place or time, 16,000 men facing yearly the untried and unknown for the sake of Christ and his work. Every itinerant preacher sits in the "Siege Perilous," as Galahad did at the Round Table and cries with that blameless knight, "If I lose myself I save myself." He alone can sing with full sincerity, "I'll go where you want me to go." To him that is something more than a sentimental song. For his highest efficiency he must be free from all worldly entanglements and must live on the edge of the world, footloose of fame or fortune.

The Preacher's Pay. Levi had no inheritance; Jehovah was his portion. The greatest reward is the work itself. His claim is not for wealth or luxury, but simply support. He is not paid for preaching, but that he may preach without the nervous waste of temporal care or the debasing influence of sordid aims. If he is not paid as much as a baseball player it is probably because religion has not yet become the national game. He says to the church, "Take me and use me." The response of the church is: "We'll take care of you." Which has kept its implied vow, the preacher or the church? The preacher's primary contract of obedience and service, with its necessary pledge of poverty and dependence, imposes upon the church the obligation of service and loving care down to the last mile of his pilgrimage, while he waits for his full reward in glory. This claim is inherent, foremost, and supreme.

The Preacher's Pension Necessary. A retiring pension is necessary to the minister because:

1. He cannot accumulate wealth for himself without compromising the highest quality of his ministry. Nothing could cripple him more than to be rich.
2. It will make for efficiency by removing the shadow of coming penury from the path of himself and those dear to him.
3. It will make for efficiency by making retirement easy and natural. Men who have passed their highest usefulness will no longer hold on to their work under the pressure of need.
4. It will enrich the ministry by removing a serious obstacle in the way of strong souls entering the work of God. The

niggardly treatment of God's servants in the past has too often cheapened the ministry in the minds of many men.

5. It will give the church in its rank of veteran preachers a loyal body of grateful men, unsoured by disappointment, unbittered by neglect, who will give the church and the world, after retirement, a priestly ministry of intercession hardly less valuable than their prophetic office while in active duty.

6. It will afford the whole church the privilege of sharing the preacher's spiritual heritage. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

Finally, it will remove forever from the robes of the church the stain of ingratitude and dishonor.

The saddest book of the Bible is the book of the "Preacher" (Ecclesiastes). And one of its saddest passages is that which tells of a beleaguered city, which was saved by the wisdom of "a poor wise man." And, tragedy upon tragedy, it is recorded that "No one remembered that same poor man." Such is the supreme sadness of the world—the lonely suffering of the forgotten man. May the bride of Christ, whose draperies should be "white in the blood of the Lamb," cleanse this soil from its garments, by the glory of a great sacrifice of means and money that shall cancel the cold neglect of the past and bring the joy of Christian sympathy and succor to the "forgotten man"! What Arthur O'Shaughnessy says of poets is more true of preachers:

"O we are the music-makers,
And we are the dreamers of dreams,
Wandering by cold sea-breakers,
And sitting by desolate streams:
World-losers and world-forsakers
On whom the pale moon beams,
But we are the movers and shakers
Of the world forever, it seems."

THE HOUSE OF THE INTERPRETER

In the story of the Exodus we are standing at the birthplace of religious and political ideas. Then, as Bunsen says, "History was born." The romance of liberty is as beautiful beside the Nile as in the streets of Paris or at Bunker Hill. What Tell was to Switzerland, Bruce and Wal-

lace to Scotland, or Washington to America—all this and more was Moses to Israel, for his work lies back of that of all other liberators. Here are a few studies applying this ancient revolution to modern life.

THE ROD OF MOSES AND THE ROD OF GOD

The same rod, the rod of Moses, *Exod. 4. 2*, has become the Rod of God, *Exod. 4. 20*. A shepherd's crook has become the scepter of Jehovah's power. We see the rod again and again. Held aloft in the hands of Moses it becomes God's signal to the east wind to sweep a dry path across the Red Sea for the liberation of his people; it smites the rock and commands the hidden springs to gush forth in the desert. Held all day it commands the fortunes of war against Amalek. Moses' rod, which his sheep obeyed, now rules God's flock of forces sleeping in sea, air, rock, and even the hearts of stern soldiers. This domain of miracle may be a darkness to the intellect but it is a light to the heart. For the miracle at its best becomes an acted parable.

There are absurd Hebrew legends concerning this rod. They say that Adam cut it in Eden, Noah saved it from the flood, Abraham lost it in Egypt, and that Moses found it there. Such fables miss the meaning. It was simply a shepherd's staff which a knife would cut, force break, or fire burn. It was no thyrsus of Bacchus or caduceus of Mercury, endued with magic power out of the region of thunder to do thaumaturgic tricks on earth; it was a branch of earth, cut by a Midianite shepherd, that God took and made a symbol of his sovereignty.

1. *God will invest human frailty with his divinity.* Just as the common thornbush blazed as brightly as a burning mountain, so every common thing is wrapped about with heavenly significance and filled with divine possibilities of power.

Man has begun to practice this principle in material matters. A few gallons of water and pounds of coal invoke a genie called steam, more mighty than any in the Arabian Nights, whose strong shoulders bear our burdens and whose swift feet conquer space. A little vitriol in water, a slip of zinc, and some copper wire help man to share God's ubiquity through the telegraph and telephone. Man adds his genius to common things and tremendous miracles are wrought as God by his physical forces works for us.

Divine revelation is filled with stories of such marvelous victories of weakness over strength. The vibrations of a ram's horn shake down the walls of Jericho, lamps hid in pitchers discomfit the hosts of Midian, a pebble from the brook in the sling of a shepherd lad pierces the proof armor of Philistia's most gigantic strength. God has called the humble, the poor, the unlettered, and commissioned them with the conquest of the world. "He hath chosen the weak things of this world to confound the mighty." This is the law of spiritual dynamics: However little we possess, fling it into the ocean of the Divine Fullness and it will burst the floodgates.

What are the strongest things in the world? The hand of a babe, the tears of a woman, the sigh of sorrow—in such things has Omnipotence

hidden his might and by them shall at last all strength be beaten down.
As William Blake says:

For a tear is an intellectual thing,
And a sigh is the sword of an angel king;
And the bitter groan of a martyr's woe
Is an arrow from the Almighty's bow.

In history, the race has not always been to the swift nor the battle to the strong.

2. *The casting down of the rod is a type of consecration.* It is not Moses' rod that works wonders, but Moses and his rod yielded to God. Life is a little thing of monotonous drudgery when detached from God. The street car stops and its light goes out not because it has broken down, but because it has lost connection with the power house. Every life may be filled with power divine. We do not need to change our calling in order to serve God, for he can make every vocation a divine task if cast at his feet. What God wants is to get the world's work into his hands. The merchant in his store, the banker at his desk, the doctor going his rounds of noblest beneficence, the lawyer at the bar, the clerk at the counter, the workman at his bench, the mother in the kitchen or by the cradle, the servant at his task, each may throw down his rod of service at the pierced feet of Christ and take it up again with power.

3. *This rod illustrates the sufficiency of the common life for the divinest duties.* God is always demanding the impossible, simply because he can furnish the resources which we do not have. Moses might well shrink from his mission. A shepherd from the desert is to face the mightiest earthly sovereign and win freedom for a race. He has no sword, spear, shield, nor military munitions; he wields no baton or scepter; yet God made his simple staff what no flaming brand of war or jeweled crozier ever has been.

We have never yet made the most of our humble resources. God can endow the least with his eternal attributes. We need to learn the greatness of littleness and the littleness of greatness. No matter how small our possible gift, the image and superscription of Christ can make it more than gold. A word, a handclasp, a cup of cold water, a boy's lunch basket with its few loaves and fishes—he will touch these and the word is more than all eloquence, the water sweeter than nectar, and the boy's biscuit feeds a multitude.

What do we need? Greater abilities, more time, money, influence and learning, and better equipment? Perhaps, but what we need most is divine power to clothe our littleness with his greatness. Present means are enough if surrendered to God. The weakest church can capture the biggest city if consecrated.

"LET MY PEOPLE GO"

The bearded shepherd from the desert stands before the mightiest monarch of earth demanding the gift of liberty for a subject race. There sits the beardless Menephtah; he is a very god to his people, deified in a manner only paralleled in history by the case of the Roman emperors.

And what is Moses' equipment? A tremendous word (a new name for God in the Hebrew tongue), a rod which has become God's rod, four promises, and two miracles! His prime demand is for religious liberty. Back of political freedom lies spiritual privilege; it is loyalty to Jehovah that must begin the nation's life. Beneath all bodily bondage is the slavery of souls.

1. *Sin is the worst of slavery.* And the Egyptian bondage typified this worst of servitudes. It was slavery to sense. Egypt was a good type of the pomp, power, and pretension of worldly things. Bodily desires imprison the soul. Material civilization often makes the worst of slaves; it heaps up human tasks, multiplies artificial needs, and creates conventions that society must obey. Man becomes a bird in a golden cage, plenty of seed and sugar, but no longer an eagle of the upper air, "ringed round with the azure of the sky." We forge each day by passion and desire the lengthening chain of appetite. Habit takes the iron fetters of nature and wraps them about with silken meshes that we may not chafe against the bondage or struggle to get free. Such slavery often becomes unconscious. Often the fettered fool boasts of his freedom (our hysterical wets that preach personal liberty (?)). It is only as we come in contact with the responsibilities and noble struggles for freedom that such discover their bondage to desire and sigh for the fleshpots of Egypt. Sin increases its tyranny when man tries to escape. The devil only asks to be let alone. Do you believe this? Then try to break the bonds of some fixed habit. Such slavery ends in apathy. The broken heart loses its spring and the captive hugs his chain. "They hearken not to Moses for anguish of spirit."

2. *The service of God is real freedom.* Liberty is not license. It is a change of masters—nay, more, it is a change from the mean submission of a slave into the glad obedience of a son. The bird is free in the air and the fish in the sea; neither would be free outside those elements. The green leaf on the tree in summer may seem bound, but it is more free than the dead autumn leaf which is the sport of every breeze. The law of God is the law of life. Folks foolishly talk about the "broad, breezy commons of free thought." But lawlessness is slavery. It is on the commons that brambles and crabs grow and not the better fruit of the garden. It has taken ages of conflict with brute forces to emancipate the rose. Man has always been crying to those wild commons, "Let my people go." God's service is not only freedom, it is joy. "That they may hold a feast to Me." His work days are holidays, his statutes are songs, his biddings are enablings, his commands are promises. He makes the would-be hired servant a son, with the ring of adoption and the festal robes of gladness.

3. *Consider the method of the divine deliverance.* It is not legislation or force that brings real liberty. It is a new thought of God that liberates. He says "my people," "my sons"; it is not the voice of power, but the plea of love that liberates. When we know that in God's heart which longs for us, then at last our soul leaps into liberty, the mechanical universe of force and necessity is gone and we are the free children of

the Lord Almighty. The Fatherhood of God is the key to human freedom and brotherhood. So at last Jesus comes with the proclamation, "If the Son shall make you free, ye shall be free indeed."

This is not a question of compromise. There is no place for mere concessions that make the yoke of toil less heavy. Christ comes not to make sin bearable but to deliver us wholly. And so the command must be uttered again and again, "Let my people go." If you are not quite free do not despair; this mandate of freedom shall be proclaimed again and again until your soul is at perfect liberty. So shall it be proclaimed again and again in every mission field, in the spiritual despotism of Rome, in the midst of all cruelty and oppression of human souls, until liberty is proclaimed through all the world to all the inhabitants thereof.

"The flag that makes us free!" It is not the Stars and Stripes, glorious as they may be politically, it is the banner of the Cross that brings full spiritual freedom. Let us march behind it out of the Egypt of sinful bondage.

THE ARENA

THE CHRISTIAN YEAR AND THE CHURCH'S PROGRAM

THE Rev. H. Reynolds Goodwin contributes a very suggestive article to the *January Review* on "The Christian Year and the Preacher's Program." Some further observations may not be out of place concerning the application of this Christian calendar to our programs of church activity. I have made more or less use of this calendar in my pulpit work for several years. I think I turned to it first solely for the sake of wider range in the selection of Scripture passages for pulpit reading and I may say that the 1918 edition of the Canadian Book of Common Prayer has a splendid scheme of lessons, though a few of them need abbreviating. I understand that Prof. Robert W. Rogers' *Lectionary*, also modeled on the Christian Year, is very satisfactory. I have found the Epistle and Gospel for the Day generally to furnish suitable brief passages to be read in the communion service, and where alternative readings seem desirable I find helpful selections in the *Worship Book of the Swedish Lutheran Church*.

May I supplement what Doctor Goodwin has written by laying especial emphasis upon three days in the Christian year, only one of which he specifically mentions, and that with scant notice? First there is Presentation Day, February 2, the anniversary of the presentation of Christ in the temple. This offers a splendid opportunity for a cradle roll anniversary, a service for baptism of children, and pulpit discussions of home training, parental responsibility, the religion of a child, etc. Then, second, I would give Ascension Day more notice than Doctor Goodwin gives it. The weakness in much of our modern thinking concerning the kingdom of God is that it does not start from or center around the objective fact of Christ's triumph and his presence to-day at the "right hand of the throne of God." We are apt to preach a kingdom without a king. Ascension Day offers a fine opportunity to correct this. Here let us set forth

the eternal kingship of Jesus Christ, the eternal sovereignty of Love, the eternal validity of those principles of life which he proclaimed. Here is the day for the culmination or inauguration of world service programs; a day fitted also, not only by its Christian significance, but by its association with that part of the school year which represents both culmination and commencement, to be a great "decision day" in the lives of our young people. The third of the days upon which I would lay stress is All Saints' Day, November 1. Falling as it does near the beginning of the fall and winter work of the church, it presents an occasion for the thrilling presentation of the heroisms of the Christian faith; it is the proper memorial day of the Christian Church; it lifts earth close to heaven, with its emphasis upon the "communion of saints."

It seems to me that in the Methodist Episcopal Church we are laboring under a disadvantage because of the lack of coordination of our Bible reading and study. The old uniform system of Sunday school lessons, unsatisfactory though they were in some particulars, had at least this advantage, that they brought the whole mind of the church to bear upon one passage at a time and furnished a central theme for thought and worship. We do not wish to go back to obsolete methods, but the question may be raised as to whether some kind of coordination is not desirable and, if so, whether the Christian calendar does not offer the basis for such a coordination. It would seem that, with very slight rearrangements, the graded system of Sunday-school lessons for all departments could be adapted to the several seasons of the calendar; the devotional topics for the Epworth League might readily be found growing out of either the Lectionary or the Epistle and Gospel selections; the daily readings for private worship and the family altar would then lead up to or out from both of these and the pastor's pulpit readings would become more truly acts of worship in which the whole congregation could, in spirit, participate.

It occurs to me to add that if we need a Lectionary we need a Hymnal even more: some scheme, I mean, by which our congregations would be led to make more general use of the Hymnal. Of course I would not narrow it down too much, but a calendar suggesting half a dozen or a dozen hymns for each Sunday in the year, introducing, of course, those most fitted to the several seasons and special festivals, might be a real means of grace to some churches. Doctor Goodwin makes some reference to the "collect for the day," and I have often wished we might have a brief, trenchant prayer for each Sabbath, but I should like to see the traditional scheme of collects severely revised before our own church adopts them. If such a calendar of prayer were put in use the collect and the hymn for the day might very fittingly follow the Scripture lessons in our Order of Service, the congregation standing for both collect and hymn.

But hold! all this may be very useful as means, but what about the end? Ah, that is to worship God and to worship him in spirit and in truth. God forbid we should ever place our trust in a calendar.

J. GARFIELD SALLIS.

Mystic, Conn.

SOCIAL ACTIVITIES

As we travel in different parts of our country to-day, the Christian, yes, and those who make no claim of being Christians as far as church membership is concerned, are noticing and speaking of the indifference of young people to the church. Not only is this true of one denomination but of all. There seems to be a growing tendency in the minds of the young people that the church is for little children and old people. We can well afford to think on this question and find out if possible the cause or causes for the neglect shown to the church by the young people.

It can be noticed without any great study of conditions in church life and activities that for the past few years there has been a movement on in the church for erecting or providing a place for community social activities. This was done and is being done that the young people, and old as well, might be brought together where they could have good times in a good clean way. In many ways the outcome has been good and very pleasing results have been reported. The question in the mind of some is, have the displeasing results of this movement been reported? One of the unpleasant questions we must face is the question of association. Does the association of the young people of our church, who are trying to live a godly life, with others who are not trying so to do and in many cases come to the social activities with no good thoughts or intentions, tend to elevate the character of those out of the church or does it tend to lower the standard of the young people of the church? Are the young people of the church sufficiently grounded and rooted in "The Faith" to withstand the temptations that may come to them. If we the church surround, and anxiously do so, our young people with sin and one fall thereby, what shall we say to God concerning that soul? Shall we say they had the chance, but would not listen to the word? No, we must say that we asked them to shun sin and then surrounded them with sin.

The question is one that may be debated very strongly for and against, but as the matter is looked into you will find, I believe, that those outside the church who take advantage of the community house or rooms which the church may offer are more interested in the community house or rooms than they are in the church itself. It is a fine undertaking to furnish a place for social activities of the community, but when done for amusement alone it will become a menace to the church. It is right that the church should offer to the community a place for social activities which are clean, but not as a means to obtain a righteous end; for it cannot be denied that to become a Christian one must lay aside the worldly things which are unclean and follow Christ to the best of his understanding; therefore, cleanliness and pure minds come from being a follower of Christ; pure minds and cleanliness are not the makers of the followers of Christ. There must be a "turning from sin unto righteousness" before cleanliness and pure minds manifest themselves. This cannot be accomplished through games or social activities, but by bringing the people in contact with the Word of God and the teachings of Jesus Christ.

H. H. BLACK.

"THE UNDERLYING PHILOSOPHY OF METHODIST LAW"

IN the January-February number of the *METHODIST REVIEW* there appeared a most interesting and compelling article by Bishop R. J. Cooke under the above-named title. In the last two paragraphs, however, the good Bishop wanders sufficiently far from his text to reveal a seeming impatience with those who are seeking to foster a more meaningful and wider application of the spirit of democracy in our Methodism.

In the ever-increasing complexities of our modern age the old is constantly being superseded by the new. No longer does the village smithy stand under the spreading chestnut tree. Alas, the trees have been removed from most of our public thoroughfares and in their stead are garages hid behind front plate-glass windows. This change in our commercial and industrial life has by no means diminished the need of the application of spiritual truth to the souls of men, but it does present new problems in the dispatch of this task which should not be ignored.

The framers of the Constitution of our country realized at that time that conditions would eventually change from what they then were, and elastic provisions were made for the modifying of that precious instrument, and we have used the privileges vested therein for the bettering of our citizenship. By no means ought we to deplore the fact that the progressive trend of the times argues again and again for changes in the mode of our ecclesiastical administration. To aim and to work for the better is far superior to resting content with the present, even though we may stumble and fall again and again in carrying our banner forward.

From our observation we have drawn the conclusion that it appears somewhat difficult for the older men in the ministry to fully appreciate the difficult handicaps under which the younger men are taking up the work. The conviction abides that new men should have their faith and consecration tried by fire, and to this we raise no objection. We realize that the way is not a flower-strewn path. But we fully realize also that if the kingdom of God is to be hastened in these days a different consideration must be granted these young men than is now generally conceded.

In the days past a parson was "passing rich at forty pounds a year." If unmarried he "lived around." If married his family was fairly well provided for. This writer remembers how in the fall one parishioner replenished the fuel supply, another brought in a quarter of fresh beef, another unloaded a wagon box of vegetables and a barrel of apples into the cellar, still another stowed a load of hay into the mow and left a few sacks of oats in the barn, and the dainty pat of butter plus a few fresh eggs and occasionally a chicken or a roast of fresh pork were left at the parsonage on Saturdays.

But to-day little or none of that remains. "Boarding around" in these days of high living costs is decidedly bad form. A godly portion of the parson's support must be expended for gas and oil and upkeep, whether the wife gets a much needed new dress or not. The youthful members of the family must be clothed in other than homespun. In order to be a

good mixer and press forward the work of the Kingdom other community leaders must occasionally be entertained at the parsonage and the furniture and table of this home must be somewhat in keeping with theirs even though the income for the upkeep of the same be but a fraction compared with that of the other. All of this entails an expense which was entirely unknown to the ministry of forty years ago.

Then it was that a minister was looked upon with a reverence approaching awe as a community leader, but to-day his realm of leadership has been questioned and usurped by others. Time was when folk gathered at the church because there was no other place to go, but to-day a minister must apply himself strictly to business in order to get a hearing. He must match his thought with doctors, lawyers, bankers, and others, and always be ready with an answer for the faith that is his. Intensive drives and superheated campaigns compel him to pray on the run and at the steering wheel and to toil and plan as his fathers never knew in their early ministry.

It is not to be wondered, therefore, that the younger men in the ministry to-day ask for changes in our polity in order to be at their greatest efficiency in service. We are asking that the principles of democracy and brotherhood be given a finer consideration than the mere mouth utterances of which we hear so much but see so little come to pass. Little by little in the realm of industry employers are beginning to realize that they are entirely dependent upon their workers for the success of their enterprises, and instead of treating them as underlings they are giving them opportunity to take out stock in the companies, thus creating a greater interest and producing greater zeal and activity in the pursuit of their various lines.

It is passing strange that in the very organization that has thus brought about this change in industry the old *status quo* remains. Ministers who have spent their years in active service are made to eke out less than a mere living like the range cattle on barren hillsides. Let it be frankly admitted that less capable men who obtain the power they seek oftentimes find themselves more than secure while their less fortunate brethren about whom they plead and write so earnestly are permitted to die weak in body and weary with the struggle of the years. This is neither democracy nor brotherhood, but rather class distinction. It is a situation which shows that our body is diseased. It is high time that the axe be laid at the root of the tree and that the wrong be removed. The younger men especially are asking that this be done.

In the Bishop's article the fear is implied that such a stroke will tend toward leveling down rather than leveling up. Has such been the result among our bishops, all of whom draw equal salaries? Has such been the result among those district superintendents who in some Conferences pool their support? Rather, such action tends toward creating incentive, making more keen each man's responsibility, and urging him on to do better work. Were we of the world there might be a tendency toward leveling down, but surely among those who have experienced a keener spiritual interpretation of life and who have banded themselves together

to supplant their newfound idealism throughout the world there should be no suggestion of sluggishness.

In this swiftly moving world we are in the midst of the realization of the fact that leadership is not for the men of mature years alone. In industry young men are inspired by the leadership of young men, and the older men are stepping aside. Jesus was a leader at the age of thirty, and in the three years following consumed his life in energetic service. Surely, the younger men in the ministry are worthy of more consideration than they have received and are looking forward to a more real democracy in Methodism. If judgment is not to begin at the house of God where then should we expect it to begin?

Oakland, Cal.

PORTER C. KNUDSON.

NOT EX-APE BUT APEX

Was ever man an ape? Oh, no.
Yet Evolution stands, 'tis true.
If thus we reason to and fro,
How can we reconcile the two?

A plastic thing there was called "clay"—
Just when or where I need not tell—
A part of this God took one day;
Creative Power spake and 'twas well.

Into this plastic part, called "clay,"
The Lord his breath, himself inbreathed.
The rest grew ape in its own day,
To whom God's breath was not bequeathed.

Here Fundamentalist may meet
The Modernist and be at peace;
Here both sit at the Master's feet,
Learn, love, and grow; let bickerings cease.

Not Ex-Ape, but Apex is man;
Apex of all created things.
Made and evolved by God's own plan,
Man king, and God the King of kings.

Lansing, Mich.

J. GEORGE HALLER.

BIBLICAL RESEARCH

THE PARTHENOGENETIC PROBLEM OF CHRISTIANITY

THE ARGUMENT FROM SILENCE—CONTINUED

NONE of the writers of the New Testament are silent as to the fact of the Incarnation; the alleged silence concerns only the mode by which the superhuman Son of God became merged in our humanity. His

miraculous conception is therefore a question for historical criticism rather than of Christian doctrine. If the account of the Nativity as related in Matthew and Luke did not exist, those who know Jesus Christ personally would still hold to his Godhood, not on any dogmatic basis but because nowhere in nature, history or life are the divine values so fully revealed as in his personality. This sufficiently explains the seeming silence of John, Mark, and Paul. They were not so much concerned with the many facts which they may have known about him as in Jesus Christ himself, whom they were introducing to a needy world. But this silence should not be used as an argument against the Virgin Birth. Those writers who do not tell the stories of the infancy of Jesus must not be construed as contradicting the others who do relate that narrative.

And, as in the case of the fourth Gospel, we shall see that the Gospel of Mark and the Epistles of Paul are more easily understood from the standpoint of the supernatural birth than from other more difficult explanations of the divine origin of Jesus.

THE SILENCE OF MARK

Mark, like John, begins with a prologue; but Mark uses a single passage, while John occupies eighteen verses. John goes back to the transcendent and eternal beginning of the Divine Word, while Mark states the historical beginning of his ministry in these words: "The beginning of the Gospel of Jesus Christ, the Son of God."

Mark does not tell us anything about the birth of Christ, but he does begin by the assertion, Son of God. This phrase, applied to Jesus of Nazareth throughout the New Testament, expresses a unique relationship. "Nowhere do we find that Jesus called himself the Son of God in such a sense as to suggest a merely religious and ethical relation to God—a relation which others also actually possess or which they were capable of attaining or destined to acquire."¹ In other words, the divine Sonship of Jesus was a primary part of his nature; our sonship is attained through him. (See also Matt. 11. 27 and John 6. 46.) Mark may be silent as to the manner of his birth, but he begins by affirming his unique divine relationship.

The second Gospel, like the fourth, is a record of personal testimony. This earliest of all the evangels is very probably based on the oral evidence of Peter and begins and ends with the experience of that primate of the apostleship. Peter thus defines the function of the apostolic office: "Beginning from the baptism of John unto the day that he (the Lord Jesus) was received up from us, of these must one become a witness of his resurrection." (Acts 1. 22.) It was the purpose of Peter to leave behind him after his death a record of the facts of which he claims to be an eye-witness. (2 Peter 1. 12-16.) And the writer whom he calls "Mark, my son" (1 Peter 5. 13), would be a proper amanuensis. This is fully confirmed by patristic tradition from Papias to Jerome.²

¹ Dalman, *Words of Jesus*, 287.

² Here is a list: Papias, Justin Martyr, Irenaeus, Clement of Alexandria, Hippolytus, Tertullian, Origen, Eusebius, Epiphanius, Jerome.

This perfectly explains the silence of Mark as to the youth of Jesus. His Gospel keeps within the limits of the Petrine experience. It needs to be emphasized to-day as it was in the apostolic church, that Christian faith rests on personal testimony. Its propaganda will always be by a witnessing church. No preacher should ever strongly stress those truths which have had no meaning in his life. That is the starting point of all evangelistic advance.

Mark is the only Gospel which does not mention the name of Joseph. He begins by saying "Son of God"; he never mentions the "son of Joseph," and his only statement of human relationship of Jesus is, "Is not this the carpenter, the son of Mary?" (Mark 6. 3.) Why does Mark avoid the title "son of Joseph," which is used in this place both by Matthew and Luke? Certainly not because Joseph was already dead, for the reasons writers are not influenced by that rather meticulous reason. They who had related the narrative of his infancy could quite safely quote the literal language of the dwellers at Nazareth who were certainly not acquainted with the supernatural birth. But Mark, who, for the reasons already given, does not tell of the infancy, puts into the mouth of the Nazarenes not the phrase which they undoubtedly used, but his own statement as to the human sonship of our Lord. This seems to be the simplest explanation of the different reading in Mark.

And it is this earliest of the four Gospels which first records for us that striking argument of Jesus, based on a Messianic psalm, the 110th, which is not a denial of his Davidic ancestry, but an implication of another and greater Fatherhood. "David himself calleth him Lord; and whence is he his son?" (Mark 12. 37.)

Our Lord always subordinates his earthly family ties to heavenly relationships. This fact, which we have already noticed in John, in the story of the miracle of Cana and elsewhere, is revealed in Mark not only in the above minor stress on the Davidic ancestry, but in that statement, recorded in all the synoptic Gospels and doubtless a mere repetition of the Petrine narrative in Mark 3. 31-35, where Jesus makes all who come into spiritual fellowship with himself as closely related to him as his mother and brethren.

The Gospel of Mark begins with the baptism of Jesus and ends with his Resurrection. These are regarded by all the Gospels as heavenly affirmations of his divine Sonship, and between these two events is set the supernatural character of his life. It was not necessary to use the Virgin Birth as a proof of the Deity of him who was addressed from an open heaven as "my well beloved Son." Those three who witnessed the transfiguration had a personal experience which was for them a more direct piece of evidence than the holiest testimony hid in the hearts of Joseph and Mary as to the manner of his nativity. Birth, baptism, transfiguration, resurrection—all were but temporal declarations of an eternal fact. That revelation is not ended. We who have received the Holy Spirit are brought by that fact into fellowship with a present living Lord. The phrase "historical Christianity" has its value, but to make religion a bit of archæology is to kill it. John and Peter told their personal ex-

perience in the fourth and the second Gospels. We can do the same. It is not theology, but life, which reveals God in Jesus Christ. The fundamental principle that underlies all preaching is thus stated by Charles Wesley:

What we have felt and seen
With confidence we tell;
And publish to the sons of men
The signs infallible.

That a witness does not include in his testimony things of which he may have heard but did not personally experience cannot be used as an argument against their reality. But, as we have seen in reading John and Mark between the lines, even those historic facts which they do not relate are felt to furnish a holy music that fittingly accompanies their message.

THE SILENCE OF PAUL

The Epistles of Paul are the earliest of all the writings of the New Testament. This fact is itself a sufficient reason for the silence of Paul upon so delicate a statement as this privately known fact, the only personal witness to which, the Virgin Mother herself, may have been still living. Not until the early church had gained by growth both in character and numbers a certain social power was it wise to use a fact so purely private and devoid of such a multitude of witnesses as could be used as evidence for the Resurrection of Christ as a further proof of his supernatural Personality.

But there is a stronger reason for this alleged silence. The Pauline Gospel is not primarily concerned with the earthly life of Jesus; it is a revelation of a risen and glorified Lord. Paul everywhere rests his apostolic authority, not on the testimony of such pillars of the church as Peter and John, but on his own first-hand experience of fellowship with the exalted Christ. It is only necessary to read thoroughly such letters as those to the Galatians and the Corinthians to secure a demonstration of this psychological process in the mind and heart of the apostle to the Gentiles. He claims to know Christ not after the flesh, but after the spirit. The fact that Paul gives no details of the earthly life and ministry of Jesus and does not quote much of his teachings assuredly cannot be used as an argument that he lived no human life in Galilee or Judea.

Because it is the Risen Christ which is the theme of the Pauline Gospel, Paul is led to see in his Resurrection a declaration of his Deity. Therefore he says of Jesus Christ that "he was born of the seed of David according to the flesh, who was declared (*ἀποθνήσκειν*, *designated, marked out as being*) to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." (Rom. 1. 3, 4.) He does not teach that Jesus *became* the Son of God by the Resurrection, but that that miraculous climax of his earthly life was an endorsement of a fact which we can see had other manifestations, such as his birth, baptism, and transfiguration. The Pauline vision of a Risen Lord does not contradict but fits these and other facts. It is also worth while to note that as John

in his prologue makes the manner of Jesus' birth a type of regeneration, Paul everywhere uses the Resurrection as a type of the new life of believers.

All lessening of emphasis on the Virgin Birth compels increase of emphasis on the preexistence of Christ.³ And this is the method of both John and Paul. His entrance into the world is considered by them from that point of view and therefore principally on the divine side of his being. The Kenosis passage, Phil. 2. 6-8, is the classic expression of this truth. Paul says of Christ Jesus that although "existing in the form of God, he did not regard that equality with God a thing to be grasped, but emptied himself, taking the form of a slave, being made in the likeness of men," etc. This most evidently implies that the Son of God to become human stripped himself of those ontological attributes of Deity which both philosophy and theology have often over emphasized and by becoming human exalted those moral qualities in the divine nature which are the precise points at which God and man can come together. While this is no statement of a miraculous birth, it does affirm that his entrance into humanity was a divine act of sacrifice and submission.

A parallel passage is Galatians 4. 4, 5, in which the divine Son is portrayed as being "sent forth by God the Father," the earthly method of that manifestation being that he was "made of a woman." While the latter phrase cannot positively be used as a denial of a human paternity there may be some such meaning, as Tertullian affirms in his comment on this text. "For the sake of greater emphasis he uses the word *made* rather than *born*, although the use of the latter expression would have been simpler. But by saying *made* he not only confirmed the statement, 'The Word was made flesh,' but he also asserted the reality of the flesh that was made of a virgin."⁴ Tertullian may have carried his interpretation too far, but there may be some significance in the fact that when our Lord mentions John the Baptist as "among them that are born of women," he uses a different word from that used by Paul in this passage. (The participle γεννητός, in Matt. 11. 11, could be rendered *generated*, while γενόμενος, in Gal. 4. 4, literally means *became* or *made*. The latter can be rendered *born*, but in a rather less biological sense than any form of that other verb γεννάω.)⁵

The unique character of the entrance of Christ into humanity comes out still more strongly in the Pauline distinction between Adam and Christ. The latter is the Forerunner of a new order of life. And Paul affirms a difference in the manner of their entrance upon earthly life. He says: "The first man is of the earth earthy; the Second Man is from heaven." (1 Cor. 15. 47.) This difference from the first Adam is stressed in other phrases, such as a "life-giving spirit" (1 Cor. 15. 45), a "spirit of holiness" (Rom. 1. 3), and as "bringing life and incorruption to light" (2 Tim. 1. 10). Even when Paul uses the words "in the likeness of sinful

³Forsyth, *The Person and Place of Jesus Christ*, 261.

⁴Tertullian, *De Carne Christi*, c. 19.

⁵This is quite fully discussed by Orr, *The Virgin Birth of Christ*, p. 118f. While not conclusive, one feels a certain significance in the distinction between these two Greek words.

flesh" (Rom. 8. 3), he at once introduces words affirming his sinlessness. Paul does teach that Jesus was a man, but also that he was a New Man.

Paul not only affirms the sinlessness of Jesus, but he also alleges the sinful nature of all descendants of Adam. (Rom. 5. 12ff.) How could he reconcile this seeming contradiction? He may not have known the narrative of the Nativity, still withheld from publication, but, if he had known it, it would have fully harmonized with the conception he had reached by his acquaintance with the Exalted Christ.

Two distinguished English theologians have offered most suggestive interpretations of this element in the Pauline Gospel:

"This is Saint Paul's teaching about Christ and once again we should find it very difficult to retain it as true if we were obliged to believe that Christ was born of human parents exactly as every other man has been born. Saint Paul never thinks of *proving* the doctrine of the Virgin Birth; we need not even claim that it was to him a formulated dogma. It is most natural to suppose that he was aware of the fact; but I bring forward his Christology now for the purpose of showing that, in any case, it is not entirely consonant with the belief that Christ had no human father, but that it would be difficult to reconcile logically with the opposite opinion."⁶

"The Gospels constrain us to recognize that their Hero lived and died without the slightest consciousness of sin. Therefore his existence can be described only as a miracle of the most stupendous character. Compared with the belief that there ever was a sinless man, it is a very small thing to be asked to believe that He was supernaturally born."⁷

Doubtless it was rather audacious for F. W. H. Myers to place the following words in the mouth of Saint Paul⁸—but did he wholly misinterpret the background of that apostle's faith?

Yes, and to her, the beautiful and lowly,
Mary a maiden, separate from men,
Camest thou nigh and didst possess her wholly,
Close to thy saints, but thou wast closer then.

Once and for ever didst thou show thy chosen,
Once and for ever magnify thy choice;
Scorched in love's fire or with his freezing frozen,
Lift up your hearts, ye humble, and rejoice!

Not to the rich He came and to the ruling,
(Men full of meat, whom wholly He abhors);
Not to the fools grown insolent in fooling
Most, when the lost are dying at the doors;

Nay, but to her who, with a sweet thanksgiving
Took in tranquillity what God might bring,
Blessed Him and waited, and within her living
Felt the arousal of a Holy Thing.

⁶ J. H. Bernard, Archbishop of Dublin, in *Studia Sacra*, p. 202.

⁷ R. H. Malden. *Problems of the New Testament Today*, p. 230.

⁸ F. W. H. Myers, *Saint Paul*, p. 20f.

Ay, for her infinite and endless honour
 Found the Almighty in this flesh a tomb,
 Pouring with power the Holy Ghost upon her,
 Nothing disdainful of the Virgin's womb.

This discussion of the so-called Argument from Silence must be closed here. Much more could be said, but is it not clear that the alleged silence cannot be used as a denial of the truth of the only accounts we possess of the birth of our Lord? Their silence may be considered proof that the Virgin Birth should not be used as a dogmatic formula, since it was not so employed in these earliest apostolic messages. The apologetic principle of Christianity is the fact of personal testimony and not a compilation of evidence, however valuable the latter may be for spiritual edification. John, Peter, and Paul base their appeal on what they have seen and experienced. The gospel message must always be a first-hand message from life to life. Many critical scholars can use their learning for mechanical exegesis, and these have often used John, Mark, and Paul for negative conclusions on this problem, but anyone who has the spiritual vision to interpret these writings from the standpoint of personal testimony upon which they are based can, by this highest of all criticism, see in their silence neither doubt nor denial of any facts that others have seen and told.

Let us now proceed to the study of the narratives of the Nativity of Jesus in Matthew and Luke.

BOOK NOTICES

CARLYLE ON BOOKS

THOMAS CARLYLE is for us what he pictured, "the Hero as Man of Letters." . . . He asserts that "Men of Letters are a perpetual Priesthood, from age to age teaching all men that a God is still present in their lives." . . . And further, "In the true literary Man there is thus ever a sacredness; he is the world's Priest, guiding it, like a sacred Pillar of Fire, in its dark pilgrimage through the waste of time." . . . "In Books lies the soul of the whole past time; the articulate audible voice of the past, when the body and substance of it has altogether vanished like a dream." . . . He says of books that they are our University, our Church, and our Parliament. . . . "The true University of these days is a collection of books." . . . "All that a University, or final highest school can do for us is still what the first school began doing—teach us to read." . . . "Literature, so far as it is literature, is an apocalypse of nature, a revealing of an open secret." . . . "Literature is our Parliament too. Printing, which comes necessarily out of writing, I say often, is equivalent to Democracy; invent writing, Democracy is inevitable." . . . The above quotations are from Carlyle's lectures on *Heroes and Hero Worship*. . . . In his *Sartor Resartus*, one of the supreme classics in English letters, which every man of culture has read or will, he pays a high tribute to authors. . . . "Tools? Hast thou a brain, furnished, furnishable with some glimmerings

of light and three fingers to hold a pen withal? Never, since Aaron's Rod went out of practice, was there such a wonder-working tool; greater than all recorded miracles have been performed by pens." . . . "O thou who art able to write a book, envy not him whom they name City-builder, and inexpressibly pity him whom they name conqueror, or City-burner! Thou too art a conqueror and victor, but of the true sort, namely, over the Devil; thou too hast built what will outlast all marble and metal, a wonder bringing City of the mind, a temple and seminary and prophetic mount whereunto all kindreds of the earth shall pilgrim." . . . Carlyle does not exalt all printed material or all writers. He declares that much of it is "chaotic." . . . "There are genuine men of letters and not genuine; as in every kind there is a genuine and a spurious." . . . In his *Past and Present*, there is this pungent phrase: "Literature when noble is not easy, but only when ignoble. Literature too is a quarrel and internecine duel with the whole World of Darkness that lies without one and within one." . . . When will the scrambled brains of to-day that can only enjoy "best-sellers," ever see that no book of high value is an easy book to read? The genuine book challenges thought and starts the mind to working and the brain to fighting. . . . Perhaps we had all better either read Carlyle over again or else start doing it. . . . *Sartor Resartus*, *Heroes and Hero Worship*, *Past and Present*, and his *Essays*, especially those on "History" and "Biography." . . . Those who master the message of this Prophet of the Nineteenth Century will unquestionably be led to new heights of vision.

Builders of the Church. By ROBERT LEONARD TUCKER. The Abingdon Religious Education Texts. New York: The Abingdon Press.

THE lad who replies to the familiar question by saying that he is sixteen years of age does not yet realize that he is as old as the life of man in the world if he is willing to master the tale of that experience and to make it his own. Too often it seems that the world has forgotten its past. And sometimes it seems that the church knows more about everything else than the life out of which it came, and the long and fruitful story of its own experience. In this volume Doctor Tucker has modified Phillips Brooks' slogan for the preacher as one who gives truth through personality. He has made it a slogan for the writer who tells of the past of the church, and he has given us history through personality. At once one must say that there is no better approach to history than through the story of the lives of the men and women who have mastered events and have entered them to their own purpose. So the thirty-two chapters which tell the fascinating story of thirty-two outstanding characters all along the twenty centuries of the life of the church come as a very happy response to the demand for a bright and normal entrance into the heritage which the past of the church holds for the men of to-day.

Dr. Robert Leonard Tucker, pastor of the Cass Avenue Methodist Episcopal Church of Detroit, is one of the best trained of the younger scholars of the Methodist Episcopal Church. He is a graduate of Wes-

leyan University. He received his master's degree from Columbia University, majoring in Modern European History, with special emphasis on church history. Doctor Tucker is more than a well-made young technical scholar. He has the preacher's passion and the preacher's power. And there is a certain hearty and winsome quality about his personality which has given new meaning to his pastoral work.

All of these qualities appear in this volume, *Builders of the Church*. A book whose first appeal is to the young—though men and women of every age will read this volume with happy attention—should have a quick and gripping quality of human interest. And just this quality of capturing and holding the attention this book does possess. You are carried on from period to period, and from age to age. And all the while you feel that you are coming to know significant and powerful personalities in the most pleasing sort of way.

The amazing amount of investigation which was the basis of the writing of this book gives the reader a wholesome respect for the industry and the capacity for hard work which gave the author the courage to undertake this task and to carry it through. Of course covering so large a field, with the demand for such mellow and ample erudition, the author inevitably was beguiled into statements now and then which he will alter in later editions, and there are mistakes in matters of fact which he will be the first to see and correct as he goes over the book. There is room for endless discussion as to just what thirty-two characters should have been chosen from the whole field of Christian history. Probably most well-informed readers would like to drop out some of the names Doctor Tucker has used and to insert others. But it must be admitted that his list as it stands is appealing, that it represents the widest diversity of interest and activity, and that it does give a reader a tremendous impression of Christianity in action through the lives of men in a great impact upon society. A book like this in its own way tells something of the fashion in which the new life reflected in the book of Acts in the New Testament has made its way like a growing and widening river through the centuries. There is good bibliographical material and the reader will go from the brief, living sketches of Doctor Tucker to the volumes which tell in detail and fullness of the lives of these great leaders. Young men and women will like to read this book. And older men and women will find their horizons enlarged as they read it.

In the midst of a demanding pastorate Doctor Tucker is living the life of an eager and industrious student. We shall expect much from him. And we have no doubt that in firm grasp of materials, in easy and sure command of the resources of expression, and in that ample erudition which only the mellowing processes of the years make possible, he will justify the hopes of his friends. In the meantime he has done a demanding piece of work, with zest, with care, and with a kind of glowing energy. The young people who get into their blood the best which this book brings to them will themselves become builders of the church.

LYNN HAROLD HOUGH.

Detroit, Mich.

Suburbs of Christianity. By RALPH W. SOCKMAN. New York: The Abingdon Press. Price, \$1.50.

THE Foreword by Judge Henry Wade Rogers is a worthy tribute to the high office of preaching which has always been an indispensable function of the church. Such a plea by a prominent layman is right welcome and it should encourage young preachers especially to give more attention to their preparation for the pulpit. "Let us have more books of sermons," writes Judge Rogers, "not alone for the edification of those who fill the pulpits, but for the benefit of those who occupy the pews." Well and good if the type of sermons is that represented by this volume. They have a positive message that comes from a personal experience which has always distinguished moving preaching. Never was this more necessary than to-day when the note of revolt and uncertainty is plaintively heard on every hand.

Doctor Sockman has courageously looked beneath the currents of life and diagnosed the situation, and he is persuaded that the religion of Jesus is peculiarly fitted for our needs. He looks beyond the accustomed regions to which religion has ministered and annexes what has hitherto lain outside its accepted boundaries. He distinguishes between what is suburban and what is metropolitan, or, rather, cosmopolitan, so to say, in Christianity, and helps the reader to keep his perspective and sense of proportion. His catholic tastes and sympathies enable him to interpret the gospel in its largest individual and social bearings. Many are suffering from the obsession that a man's life does consist in the abundance of material possessions only to be repeatedly disappointed and bowled over. Others turn to current cults only to find their sanguine expectations prove to be delusions. These are among the questions searchingly considered by this preacher. He is, moreover, biblical and gives a new setting to familiar incidents. Very timely are the appeals to the church to stake out larger areas and make bigger investments for the kingdom of God.

The twelve sermons are of a high order and such titles as "The Layman's Heresy," "Our Contemporary Ancestors," "Our Changing Morals," "Life's Extra Dividend," "God's Real Estate" whet the appetite to read the whole volume. Indeed, every sermon cuts to the lining of current issues and sets forth the path of Christian duty clear in private and public life, not in the desultory fashion of the opportunist but in the consistently outspoken manner of the prophetic enthusiast, who knows that whereof he speaks and whose persuasiveness wins the practical indorsement of his hearers.

OSCAR L. JOSEPH.

Finding God. By RUSSELL H. STAFFORD. New York: The Macmillan Company.

A MAN unto whom the years have gathered might think calmly of this book. But one who has been out of school less than a decade is likely to abandon moderation in his talk of it. Here is a book that says for thousands of Methodist preachers what they have never quite succeeded in saying for themselves. In it, young people who question and older

folks who think, will find as attractive a presentation of the Christian faith as heart could wish. If we are right in dividing the Christians in Protestant churches into four groups, the conservative, the fundamentalist, the liberal, and the modernist, this is a fair and sane picture of that seldom-mentioned but everywhere-evident personage, the liberal.

How a liberal looks at life; how his faith sets him free; what an open mind gets from the open Bible; why "every instinct leads to God"; why "a consistent and practical view of life is not possible which leaves him out of consideration"; why "we must increasingly cultivate the Kingdom within as the indispensable condition for the advancement of the Kingdom without"; why Jesus refused "to represent the heavenly Father as an omnipotent outlaw" even when "the artillery of heaven was fighting on his side"; why "Christianity is a Personality definitely extended"; why Jesus is central to our faith and to the human race; why the cross now has and continues to have such amazing power; why "in a world governed by God, all chance must be ultimately for the better"; and why the church visages "the increasing Christ" is all stated with a candor, clearness and charm that does one's heart good and that makes an intelligent person feel that the Christian faith is something of which the mind may be proud.

It may seem a large claim that "We alone of all Christians to-day—we of the liberal wing of Protestantism—are in a position of agreement as to method, and consequent sympathy, with the scientific leadership of this generation, which is fashioning the thought-forms of the next. From us, if at all, must come the influence which will put Jesus Christ where he belongs, at the center of the thought-circle of the coming age," but the book goes far to substantiate this gigantic claim. And yet, this is more than a liberal plea. It is a liberal plea for practical mysticism. And it shows that this sort of mysticism leaves the mind inviolate; indeed, strengthens it.

JOHN M. VERSTEEG.

Port Jervis, N. Y.

The Reason in Faith. By RALPH TYLER FLEWELLING. Introduction by Bishop FRANCIS J. McCONNELL. Pp. 250. New York and Cincinnati: The Abingdon Press.

WITHIN small compass Professor Flewelling discusses many large questions. Aiming to ground faith in reason, he takes up various subjects of present debate, such as scientific explanation, inspiration, the incarnation, prayer, sin, and redemption, the problems of error and evil, the hope of immortality, and as a climax, the nature of creative personality. The strength of the book lies not in exhaustive consideration of these questions, but rather in brevity of argument, freshness of statement, and closeness to life.

The exacting critic might easily point out conclusions too sweeping in their eagerness, or an annoying detail such as the error in the name of Josiah Royce (p. 123). But carping seems peculiarly ungracious in the book's atmosphere of comforting reassurance and good will.

Professor Flewelling writes for a fairly definite group—those who believe, doubting, whose credo ends, "Help thou mine unbelief." Three or four examples will serve to illustrate the line of thought.

As science deals only with observed phenomena, it can never by its methods reach meanings; these are interpretations, and exist only for the evaluating personalities. If we consider meanings, the world is throughout a human world, and religion is its vital breath. "One takes the deeper facts of life as one does the sun, conscious of the normality of its shining and having faith in the ultimate results of to-day's sowing. So some loyalties, some loves, some ideals, some aspirations, some moralities, some visions of time, eternity, freedom, God are necessary to the normal and highest functioning of life; we take them on faith, and the only justification they need is the justification of results" (pp. 30, 31).

The treatment of the perplexities that beset the Christian doctrine of prayer should help us to desist from clutching after things of our own choosing, and perceive that what we really want is adjustment to the divine order and cooperation with the divine will.

In the discussion of world redemption Professor Flewelling contrasts the cataclysmic (fundamentalist) and the developmental conceptions of the Kingdom, and shows the unethical character of the former when taken alone and the reconciliation of the two in the modern world-view.

The consummation of the book is a persuasive exposition of the author's conception of creative personality. "An atmosphere conducive to highest creativity seems to be provided when the individual has solved all conflicts, physical, social, and spiritual. In no way can singleness of purpose be so completely achieved as by an absolute surrender of one's life, work, aspirations, and future to his highest spiritual ideals, or, as some would say, to God" (p. 242).

When a man reaches the insight that all productive reality is personal, he has little difficulty in thinking his way to the heart of the Christian conception of God and man and destiny. Christianity becomes almost self-evident. Many thoughtful people regard the present unrest as essentially a swerving from old-time religious ways. What is needed, they say, is to reinterpret the fundamental teachings of Christ with the same freedom as that with which his own early disciples interpreted them, and in the light of modern world-views. If this thesis can be established, and our political, industrial, and social leaders can be convinced, we may rest assured that just ahead lies a new reformation of profound significance for the future of Christianity and its world mission. Toward such a renaissance *The Reason in Faith* makes its contribution.

GEORGE A. WILSON.

Syracuse University.

Seeing Life Whole. By HENRY CHURCHILL KING. New York: The Macmillan Company.

PRESIDENT KING has written better books. But for men who live their lives in a hurry—and most of the REVIEW readers do exactly this—you will have to seek long before you will chance upon a volume in which

so much ground is so rapidly and lucidly surveyed. One feels that the author's gift for saying great things in a great way has been dispensed with for the sake of a practical and concise summary of all the religiously worth-while things now talked of in the world. These Deems Lectures for 1922 (New York University) attempt to give a Christian philosophy of life. To a student of philosophy, however, this book will be disappointing, for the reason that there is not enough of it there and what there is of it does not always touch bedrock.

Yet in the reading of this book one will find great reward. The book approaches life's problems from the scientific, psychological, value, personal, ethical, philosophical, biblical, and Christian viewpoints. All these approaches are made in one hundred and sixty pages! The precise and technical is largely absent from these chapters. Yet one is surprised how much is covered in them. Take, for instance, his chapter dealing with the psychological approach. It would be easy to detect flaws. The behavioristic school is mentioned, but its implications, about which, as many of us see it, most of the battle with theology will be waged, are scarcely touched upon. Despite items such as these, here, in rapid and intelligible succession, you get the distinctions between psychology as a legitimate science, dealing with questions of process, and psychology as a camouflaged philosophy attempting to give final meanings with the certainty of the baptized Cæsar at Rome; you get a splendid description of the relationship of psychology to religion; you get four great inferences from modern psychology (with the third of which the reviewer cannot quite agree); you come to see that certain major emphases of psychology are indubitably Christian emphases, as instance those of personality and of restoring the soul from fears and anxieties.

All through this book you can find things eminently worth while. No preacher can go through these pages without encountering bits—often big bits—of first-class news about fields that vitally concern him. President King has been much of a specialist in seeing life whole; none is more competent to make a good report. What, after all, is finer than looking all of life in the face?

JOHN M. VERSTEEG.

Port Jervis, N. Y.

Gesammelte Aufsätze zur Kirchengeschichte. I. Luther. Zweite und dritte, vermehrte und verbesserte Auflage. Tübingen: J. C. B. Mohr (Paul Siebeck), 1923, xi 590, 8vo. 12 Swiss francs bound in paper, 15 cloth.

THIS is a remarkably rich collection of essays and addresses by Karl Holl, one of the Church History professors in Berlin, who first broke into his field by his fine study, *Enthusiasmus und Bussgewalt beim griechischen Monchthums*, 1898. The essays are long and thorough, fortunately not afflicted with the American itch for brevity, each therefore a contribution to the subject, and all buttressed with notes to make the earnest student's mouth water. Yes, one of the noblest books in church history which ever came out of that land which has placed us into infinite debt in this department. And how fascinating the themes: 1, What

did Luther understand by religion? (110 pp.); 2, the doctrine of justification in Luther's lectures on the Epistle to the Romans, with special reference to certainty of salvation or assurance (44 pp.); 3, Luther's new construction of morality (49 pp.); 4, the rise of Luther's doctrine of the church (38 pp.); 5, Luther and the relation of church and state (64 pp.); 6, Luther's judgments concerning himself (39); 7, Luther and the fanatics [*Schwärmer* is an exceedingly unfair and even false word to characterize many of the men whom the German Lutherans always speak of under this offensive term, worse than the word sect used by Lutherans and Episcopalians to designate the non-conformist churches] (48 pp.); 8, the significance of the Reformation for civilization, culture, the state, economics, and related matters (76 pp.); 9, Luther's significance for the progress of biblical interpretation (39 pp.). Let us confine ourselves to a point or two from the eighth essay.

Holl quotes Spengler as saying that a ruler who will improve religion as a help toward political and practical matters is a fool, and that a preacher of morals who will bring truth, righteousness, peace, reconciliation into the world of reality is likewise a fool. No faith, says Spengler, has ever changed the world, and no fact can ever contradict a faith. This separate compartments theory of religion and the world Holl claims is practically Luther's, and he sums up the latter's fundamental view as follows: "My gospel has nothing to do with the things of this world. It is a matter for and in itself which exclusively concerns souls. To further the affairs of this temporal life is not my office, but those who are called thereto: emperor, princes, authorities. And the sources from which they must draw for this are not the gospel, but reason, custom, and fairness." Religion has absolute value, a value in and for itself, independent of changing worldly relations. But this does not mean that men can act willfully in worldly relations, for all men are under obligations to act Christianly and in love to the neighbor. The true task of civilization is man himself, not man in himself, though this is important, but man in relation to man, in the enrichment of society.

Luther threw a new leaven in two directions in the movement of his time. The first was a new conception of personality: (a) This rooted itself in an increased feeling of responsibility which had as its other side (called out in part by justification by faith) an increased feeling of independence. In religion man has to do with God, therefore no state nor church can compel the conscience there, as God wants no forced service. (b) Work and love of work for its own sake and to help others. God works; faith too is always active; so the Christian man labors in worldly things to please God and serve man. This is a matter of honor, as with Paul. What Luther said of himself he thought every Christian ought to feel: "I would not be burdensome or troublesome to these men; I want no one to be weighed down by me." The religious destination of ordinary honorable labor was a rediscovery by Luther. (c) Calling or avocation. He transformed this word. He made it a divinely ordained thing in itself, not for "good works" or to please the church (=God). Your work is a God-willed part of the whole work of the world.

The second direction of the new leaven was a new conception of fellowship: a community of Christian souls, free, close, fruitful, held together by the Word of God, showing itself as love, taking seriously the commandments of the sermon on the mount, and yet love informed by deliberation, judgment, consciousness of means to worthy end. The poor are to be helped, but beggars who can but will not work are to be punished, for love is intelligent. These thoughts of Luther took hold of the so-called "fanatics" too, and they really owe to him their radical interpretation of the sermon on the mount.

The sweep of Luther's ideas is seen especially in his view of the state. He ruptured entirely the mediæval view that the independence of the state is under the church. By his principle of the priesthood of all believers he did away with the claim of the church to keep the state in leading strings, because all Christians are entitled to judge of moral questions with which the state has to do. He did not content himself with the view that the state is essential for the well being of the world and is therefore reasonable (there are limits to "reasonable" to Christians), but its positive ground is this, namely, that it gives scope for the growth of the kingdom of God. The majority of mankind are selfish and bad, and they would give no chance to Christianity unless they were held in leash by authority. The state assures peace and the undisturbed preaching of the gospel, and does not exist for itself alone. Of course over against any one church organization, the state is independent; but the deriving of the state from the law of nature as was done in the Middle Ages was not Luther's fundamental view, who thinks of the state as having moral and social tasks and even religions. (Holl criticizes Troeltsch here.) The Reformation pressed back the law of nature in this territory, substituted Christian and moral sanctions, without denying reason and natural needs. And since the state is a gift of God for high purposes of human welfare, it is an authority state and not a people's state. Obedience to it rests on the fourth (our fifth) commandment. There is no right of revolution, any more than there is of a child against the parent. But authority cannot be used arbitrarily, for the state, though the gift of God, is also the "highest work of reason." Therefore a state which is ruled in enmity and harshness toward its subjects cannot subsist, for the subjects in a state which is really such must love their rulers, since power or force without reason cannot last. An absolute state in which there are no lesser authorities, only officers as tools of the ruler, is to Luther unbearable. [While Luther allowed no right of revolt on the part of subjects, he was far from blind to the demand of the latter for fair treatment. There is much misrepresentation of Luther on this matter, I fear not always unintentional.]

These are some of the points in the first seventeen pages only of this great essay. There is a brief but comprehensive statement of Luther's almost Quaker views on war (pp. 267-269, 489-491), and the author thinks that these have had an unfavorable effect on Germany's history from the point of view of an aggressive self-seeking state. Luther has given Germany, he says, an endless number of splendid administrators, but not

too many statesmen of the grand style (I suppose like Richelieu and Metternich). His spirit even struck Frederick the Great, who said a ruler should be the servant of the state and wrote a book against Machiavellianism. Bismarck was also influenced. "Bismarck is the sworn enemy of war as a preventative; he never assumes to carry on a punitive war, and though he tried to make Germany a state capable of keeping up its own life—that is, his alleged '*Gewalt politik*'—he took into consideration both in making peace and in his constant policy the life necessities of other peoples." Holl thinks that there never perhaps was a statesman who granted to another more frankly and unreservedly what he claimed for himself—the right to stand for the advantage of his own state. The author gives an interesting statement of Calvin's and Calvinism's attitude on war, politics, and similar matters, as a contrast to Luther's, but we must not enter this tempting field. He brings in England's imperialism here.

Speaking of social amelioration, the author remarks (p. 517) that it is significant that "the great reform movement of the eighteenth century, Methodism, not only paid no attention to this question, but even in the nineteenth fought against a socially understood Christianity." Booth was the first to bring in a change here. Well, Booth did make an epoch in history in his *Darkest London and the Way Out* in 1890 and in the social measures ensuing, but five years before, the *Bitter Cry of Outcast London* stirred the conscience of England like a trumpet, and the same year (1885) Hugh Price Hughes started his London mission, the pioneer in that wonderful series which is the glory of Wesleyan Methodism. But eighteenth century Methodism was not quite so inattentive. Have not these books penetrated into Germany, the land of scholars? Thompson's *Wesley as a Social Reformer* (1889), especially Dr. Eric North, *Early Methodist Philanthropy* (1914), and Faulkner, *Wesley as Sociologist, Theologian, Churchman* (1819, all Methodist Book Concern, New York). For the later city missions movement in Great Britain see Crawford, *The Church and the Slum: Study of English Wesleyan Mission Halls* (1908).

It is significant of the vitality of a Protestant nation that in spite of the losses of the Four Years War and of the severest punishment ever meted out to a conquered nation by a treaty since the partition of Poland, German scholars, in appalling poverty and on the verge of starvation, are still producing inestimable works in church history and in the other theological disciplines. God must have a work yet for such a people.

Madison, N. J.

J. A. FAULKNER.

An Introduction to the Study of the Bible. By J. R. VAN PELT. Pp. 394. New York: George H. Doran Company. Price, \$2.

AN introduction to the study of the Bible is a more comprehensive piece of work than an introduction to the Old and New Testaments. It embraces the latter, but includes much more. It has to do with the transmission of the text, the formation of the canon, the history of the versions, the relation of the Bible to the other sacred literatures of the world,

the place of the Bible in the church, its relation to general culture, the problem of inspiration and revelation, methods of biblical study, and practical directions for Bible reading. Indeed, everything of a general character that has to do with the Bible falls within its scope.

To write a satisfactory book covering so broad a field as this is manifestly no easy task. The danger is that the treatment will be too general and too superficial to be of much value or that it will be lacking in balance and defective in its perspective. To avoid these perils calls for both a broad and intensive scholarship and also for a close acquaintance and sympathy with the present educational needs of the church. These qualities Dr. Van Pelt, well known to the readers of the *METHODIST REVIEW* as the writer for many years of its *Foreign Outlook*, possesses in an eminent degree. He brings to his task abundant learning, profound reflection and insight, and wide experience as a teacher. What he gives us is not second-hand information, but the fruit of years of thorough and independent study. Every page of the book has on it the stamp of ripe scholarship and mature judgment. But this does not mean that the book is intended for scholars. It is written for the general student, and in harmony with this aim the style is simple, clear, and forceful. The layman will find it as intelligible and as interesting as the preacher.

The book is divided into six parts. Part I is "a general survey"; Part II treats of "the Bible in the making"; Part III tells us "how we got our Bible"; Part IV gives an account of "the Bible in the church"; Part V deals with "the Bible in the world"; and Part VI makes valuable practical suggestions on "how to read the Bible."

There is in the book a mass of information, and yet the whole is presented in such a way that one is hardly aware of its compactness and wealth of detail. The facts are chosen with the sure instinct of the scholar, and interesting illustrations and items are introduced here and there that give color to the narrative and discussion. One special merit of the book is the sound theological foundation upon which it is built. It is only now and then that this comes to view. But it underlies the entire book, and gives a distinct character to the whole treatment. There is no mistaking where the author stands on the major theological questions relative to the Bible. On matters of this kind he is as frank and open-minded as he is reverent and truly conservative. "The revelational value of the Scriptures," he says, "is evidenced solely by their power to help us to a conscious and saving fellowship with God. . . . Absolutely nothing is gained for religion by a formal assent or an outward conformity. No man, not even an apostle, can believe for another. I must have personal access to the truth by which I am to live. . . . Religious inspiration is something other than the inspiration of genius. The inspiration of genius is possible without conscious personal communion with God. . . . Only our Bible shows the true God so clearly that men may have sure and satisfying fellowship with him. . . . One supreme fact stands for us above dispute: only our Bible has Jesus Christ, and only Jesus Christ shows us the Father" (pp. 66, 300, 313f.).

The book is a rare combination of modernism and conservatism, of

sound scholarship and adaptability to the needs of the church, and of breadth of viewpoint with mastery of detail. It is distinctly the best book of its kind with which I am acquainted.

ALBERT C. KNUDSON.

Boston, Mass.

Problems of the New Testament To-day. By R. H. MALDEN, M.A. New York: Oxford University Press. Price, \$2.25.

Our ideas of authority change, but the fact of authority remains as a constant challenge. The need for making this distinction is pressing, especially in connection with the Bible. What it means for a more virile Christian life, as regards its bearing on the New Testament, is well brought out by Mr. Malden. He relates the New Testament to the early church and shows that it was called forth by the practical needs of the Christian communities. What is meant by inspiration is determined by the acceptance of the New Testament as a book of precedents or as a book of principles. Those who regard it as the former are embarrassed by verbal differences, which on the surface even seem to be contradictions. Those who regard it as the latter realize that such discrepancies do not affect the general tenor of its message.

The historical value of the New Testament cannot be disputed. Its informal character is the more impressive when we recognize the supernatural motive and power that inspired the writers and the movement. A comparison between the New Testament and the Christian literature of the second century clearly demonstrates the contrast between these two groups of writings. It further furnishes conclusive argument that the Holy Spirit was actively and commandingly present in the early days. The figure of Jesus Christ, moreover, controlled all the believers and his unique personality explains everything. What Mr. Malden says about the Virgin Birth and the Resurrection equally applies to all other problems raised by New Testament study. "The traditional view is admittedly very difficult to hold. But if we discard it we seem to be plunged at once into new difficulties even more formidable than those from which we are trying to escape" (p. 246).

Our duty, then, is self-evident. It is to understand the atmosphere of the early church, its ways of thought, its special situations, and above all, its vital experience of salvation in Christ. Such an understanding will enable us to discover and appropriate for ourselves the spiritual insight and power that enabled the believers of the first days to achieve so wondrously for the glory of Christ. This is the chiefest consideration, in comparison with which questions of date and authenticity in respect of the New Testament are subordinate. It is the careful and reasoned discrimination in these matters that gives such timely value to Mr. Malden's volume. He rightly insists that the New Testament should be read as a whole and that its principles should be applied in their entirety. To this end he furnishes the necessary background of Christian experience and discusses the circumstances under which the several writings were produced, placing them all within the limits of the apostolic age.

OSCAR L. JOSEPH.

THREE BOOKS ON PAUL

The Religion of Jesus and the Faith of Paul. By ADOLF DEISSMANN. New York: George H. Doran Company. Price, \$2.

The Faith of Saint Paul. By D. M. Ross, D.D. Boston: The Pilgrim Press. Price, \$2.25.

The Character of Paul. By CHARLES EDWARD JEFFERSON. New York: The Macmillan Company. Price, \$2.25.

THE reaction from the doctrinaire conceptions of the apostle Paul is making for a truer estimate of his real work. He was not an innovator, but an interpreter of the gospel of Jesus, and in every respect he was profoundly loyal to our Lord. His style of thought and language was his own, but a comparison between his Epistles and the Gospels proves that he neither misunderstood nor misinterpreted Jesus. Paul the theologian has greatly obscured Paul the Christian, so that for the sake of both theology and Christianity he merits fairer consideration. These three volumes point in the right direction.

Professor Deissmann argues that Paul's communion with Christ must be placed at the center of his religion. His mystical experience was due to his prompt response to the grace of God. That of Jesus was due to his consciousness of the intense reality of God in the fellowship of love and of will. But between the two there is a vast difference, for, to quote from Deissmann's earlier work on Saint Paul, now out of print: "From the broadest historical point of view Jesus appears as the One, and Saint Paul as first after the One, or—in more Pauline phraseology—as first in the One." The first part of the present book is really a study of the prayer life of Jesus, and as such it has great devotional values. "The originality of Jesus lies in his whole personality, in the peculiar energy of his experience of the living God. It is not his concepts that are original, but his power; not his formulæ, but his confessions; not his dogmas, but his faith; not his system, but his personality. The originality of Jesus lies in the comprehensive uniqueness of his inner life; the new epoch-making thing is Himself" (p. 149). A good distinction is made between reacting mysticism which responds to the action of God and acting mysticism in which the individual exerts himself to produce the divine reaction. Saint Paul belonged to the former type, and while he was a mystic before his conversion, his mysticism was greatly enriched through communion with the Lord. The Pauline formulæ "in Christ," "with Christ," "through Christ," "of Christ" are well expounded with reference to the Christian experience. We have been accustomed to think of the involved style of Saint Paul and it is refreshing to be reminded that he was an apt colner of clear-cut phrases such as, "the letter killeth, but the spirit giveth life," "Knowledge puffeth up, but love edifieth." The ethical teaching of Saint Paul is also well discussed and a fruitful comparison is made between his writings and a recently discovered papyrus letter by Zollos of the Sarapis cult written about 258-257 B. C. This book is of inestimable value to New Testament students.

Doctor Ross covers more ground than Professor Deissmann. "Back to Jesus *with* Paul" is the motto of this book and right well does he justify it. The fourteen chapters are filled with a wealth of argument and illustration maintaining the thought that "the big things in Paul, the things about which he speaks with a glow of enthusiasm, reflected again and again in a certain lyrical, or at least rhythmical, form of expression—these things he is never weary of acknowledging that he owes to Jesus" (p. 22). How well he interpreted the mind and spirit of Jesus is shown in the chapters on "The Supremacy of Love," "The Grace of God," "God in Christ," "Lordship Over the World," "The New Humanity." We are reminded that the mystery religions had practically no influence on his experience or message, and both are discussed with reference to modern religion.

Doctor Jefferson claims to know Paul better than he knows any other man. This sounds like hyperbole, and besides a knowledge gained through writings is obviously of a lower order than that from personal acquaintance. It is hardly necessary to censor scholarship quite so severely, because if Paul has been veiled he has also been unveiled by scholars. In certain places Doctor Jefferson presses too much, due doubtless to his enthusiasm to make Paul better known. He has succeeded in doing so. The book is easy to read and many who have kept aloof from Paul will be encouraged to take up his writings and understand his genuine humaneness and rejoice in his teaching about the blessed Saviour.

OSCAR L. JOSEPH.

The Humanizing of Knowledge. By JAMES HARVEY ROBINSON. New York: George H. Doran Company.

Does James Harvey Robinson ever go to church? For about everything he has to say in these lectures is said again and again by liberal-minded preachers in evangelical pulpits. Most preachers boast overmuch about matters relatively inconsequential—the size of their congregations, collections, reading, etc. Being conscience-smitten in regard to this, they hesitate to avail themselves of a real, honest-to-goodness opportunity to boast *in truth*. The very humanizing of knowledge for which Robinson pleads, goes on weekly, if not daily, in numbers of Protestant churches. It is not the less humanized because it is also Christianized!

The engaging sight in this little book is that one here sees science at the mourner's bench, albeit a historian voices the penitential phrases. Similar lamenting is made in a later and more radical book, *The New Decalogue of Science*, where the author tells us that "the scientist himself has assumed a lofty disdain of the common man and ascribed his ignorance to the fact that he was a poor learner, when the fact is that the scientist has often been a poor teacher." And Robinson confesses that "We are all shamefully uneducated" and suggests that knowledge be now brought down from the clouds.

Even more enchanting to a Methodist preacher who has not lost all partiality for an occasional shout in the camp is the assertion that "it is

a scientific fact, that the emotional life of man is primary." And lest this should fail to arrive, the reiteration comes: "The human heart has the right of way. . . . Science must humbly reinstate itself as the instrument of humanity's desires. The needs of humanity render this no more imperative than does the perpetuation of science itself. And since intelligence does exist as the instrument of human need, intelligence must save its life by losing its pride." This splendid phrase is quoted by Professor Robinson from Dr. T. V. Smith's *Bases of Bryanism*, and really summarizes what his book tries to say. It is good reading; but it will be of use to the average preacher only if, with Browning, he wishes "to give his conviction a clinch."

X.

The Religious Education of Protestants in an American Commonwealth.
By WALTER S. ATHEARN. New York: George H. Doran Company.

THE first volume of *The Indiana Survey of Religious Education* has appeared and caused no little furore. It is a ponderous volume of nearly six hundred pages, containing a seemingly endless procession of statistics, charts, and illustrations. Evidently the gentlemen who conducted the survey were anxious that no loophole be left through which critical snipers might down a single point they seek to make. Yet the volume has not proved armor-proof. The gentleman at the head of the survey bears a name to conjure with in circles educational; yet one feels that he and his associates were overanxious to make out a case. There was no need for straining. If one half of the statements made in the book were successfully refuted, enough would still remain to cry out trumpet-tongued!

The author of *The New Decalogue of Science* reports that in Indiana nearly all the crimes committed by native-born citizens within the past generation have been committed by about one hundred families! We have no way of knowing whether the Sunday schools of Indiana are manned—or should it be womanned?—by this same progeny. Things are bad in Indiana, we fear. But a fear that strikes us deeper is that even in New York State, despite the adjacency of Union and Drew Seminaries, and the doctrinally sound regions of South Jersey, things may be no better, and possibly even worse. And, though the Jukes are with us, we know of no one hundred families to hide behind!

But even if Indiana were put clear out of the book, there is so much in it that is instructive for the purpose of religious education that a thoughtful reading of the book is time very well spent. Indeed, we will go further. No book has brought such a store of worth-while pointers to our mind as this book has. Any pastor can conduct a thorough survey of his own field, with satisfaction to himself and conviction to his people, after reading this book with his mind alert. Besides, he could cull material for half a dozen sermons, during the preaching of which not even the most gospel-hardened trustee could have a delectable sleep.

The book has six sections: An Introduction, Church School Buildings, The Organization and Administration of Religious Education in the

Local Church, Child Accounting in the Sunday School, Teachers and Supervision of Teaching, Supervision and Promotion of Religious Education. This is the first of three volumes to be issued under this general title. We shall be interested in the other two.

X.

The Mystic Element of Religion as Studied in Saint Catherine of Sinia, and Her Friends. By Baron FRIEDRICH VON HÜGEL. 2 vols. Pp. xxxix + 466, vi + 422. New York: E. P. Dutton & Co. \$12 net.

AFTER an interval of fifteen years this massive work has been reissued. Its author is learned, thoughtful, and pious. A Roman Catholic, it seems astonishing that he has never been excommunicated for his modern and liberal spirit. His book is not easy reading. Although he writes in English, his style is full of that heaviness so common in German scientific works. While this book has a biographical basis, Baron von Hügel is without the creative imagination that should make Saint Catherine a living presence to the reader. And yet this immense work is worth its big price. For there is no theme more important to the student of theology than the psychology and philosophy of religion. And the highest value belongs to the literature that deals with actual experiences, such as James' *Varieties of Religious Experience* and Begbie's *Twice Born Men*. We need more of such studies and here is one of the most elaborate.

Von Hügel is too metaphysical and too little psychological. He cannot see that much in the story of Catherine and her friends is merely hysteria. While this fact must not be allowed to belittle the religious reality of her life, the neurotic elements in experience should not be mixed up with the genuine spiritual and ethical side of character. Never a nun, for she was a married woman, a genuine conversion transformed a gay worldling into a saintly soul. Perhaps the psychoanalysts can point out some queer complexes in her subconscious mind, but the whole thing did blossom into a life of spiritual beauty. She did not need to be canonized. She was as good a Methodist as she was a Romanist.

The supreme value of these enormous volumes is in the prefaces and the first eighty-five pages, in which are discussed "The Three Elements of Religion." This learned Romanist says little that any Protestant cannot accept. The high place he gives to the Emotional and Volitional element of religion, based on the good Arminian doctrine of Preventive Grace, secures a Methodist atmosphere which even his devotion to institutional religion cannot corrupt.

There are few greater religious thinkers in the world to-day than Baron von Hügel and this enormous and clumsily written biographical study is a mass of unsmeltered ore that is rich in pure gold. Do not buy it or try to read it if you have not the patience or strength to dig into its mass of material. But this mystical, personal, and experimental aspect of Christianity needs new emphasis in this age when dry dogmatic Fundamentalism is hotly debating with negative and worthless Modernism.

Documents Illustrative of the History of the Church. Vol. I to A. D. 313; Vol. II, 313-461 A. D. Edited by B. J. KIDD, D.D. New York: The Macmillan Company. Price, \$2.65 each.

THE study of early Christian literature is not optional but necessary for an adequate knowledge of the development of doctrine and the ways by which it reached its present form. The present controversies, inevitable or superfluous as the case may be, could also be clearly understood if we have a better acquaintance with the crises through which the church passed in the formative days of her struggles and strifes. What Bishop Westcott wrote of the schoolmen is also applicable to these earlier writers, and few will deny that they apply with equal force to much modern writing that discards the scientific spirit. "Many of the arguments which they use appear to us frivolous and pointless. It requires a serious effort to enter into them with a sympathetic intelligence. But the effort is worth making."

One serious difficulty is to get this material in handy and reliable form. The volumes of the Anti-Nicene and Post-Nicene Fathers are too extensive and few have the time or inclination to go through them. Doctor Kidd has therefore rendered a valuable service in furnishing select passages from these early writers, in two carefully edited volumes. The sources of the quotations are indicated with brief elucidations and references. They cover that important period when the church became an *imperium in imperio*, and by controversies and councils assumed a position of questionable influence through partnership with the empire. What memorable names come before us! Here we meet and listen to Clement of Rome, Ignatius, Polycarp, Justin Martyr, Irenæus, Tertullian, Clement of Alexandria, Origen, Cyprian, Eusebius, Jerome, Augustine, Arius, Athanasius, Basil, Ulfilas, Ambrose, Chrysostom, and many others. Here also we have the declarations and decisions of councils; creeds, pastorals, liturgies, and hymns. Here is found the best antidote against hasty inferences and panic-stricken utterances.

BOOKS IN BRIEF

Church Music. By EDMUND S. LORENZ. Pp. 466 (Doran, \$3.50, net). A book of considerable value but with some weak spots. It deals admirably with the philosophy of musical sounds and the psychology of music. Its history of church music is most interesting. Where it fails is in dealing with modern Sunday-school music and the gospel song. While Mr. Lorenz frequently damns some of these with faint praise he does not condemn as severely as he should the damage that has come to musical taste by much of this worse than worthless stuff. Music at its best is of religious origin and only the best should be used in the service of the sanctuary. The church should be an educator in the fine arts. With this exception, probably there is no better general handbook at present for the minister and the choir leader.

The Book of Psalms. A Revised Version by W. M. FURNEAUX (Doran,

\$2. net). This is another very masterly translation of the Psalter. The changes from the Authorized Version are not numerous but are important. The finest feature in the printing is the accord with Hebrew rhythm and its musical arrangement for the purpose of chanting and antiphonal singing. It uses the word *Lord* rather than *Jehovah*.

The Christian Life. By RAYMOND HUSE (The Abingdon Press, 50 cents). Not by abstruse theology, but by sound conversion, which includes turning from sin, following Christ, receiving divine peace and power, and by spiritual culture by means of the Bible, prayer and the Christian Church, and by Life Service and holy vision, can the Christian life be cultivated. This will be a most useful handbook for personal work and for training youthful church members. The Christian life loses little by simplicity of statement, and it does gain in intensity. It is not a problem for expert solution but a life program for everybody.

Hindustan's Horizons. By BRENTON THOBURN BADLEY (Executive Office of the Centenary Forward Movement, Calcutta, India). Never have the horizons of India been wider than now and never has Hindustan so appealed to the vision of the whole world. Politics and religion are being influenced by the onward march of the Triumphant Christ. This is a vivid picture of the present social and religious situation in Southern Asia. One conviction comes from reading it—a larger measure of autonomy should be given to the growing Methodism in our mission fields.

Beginning at Ararat. By MABEL E. ELLIOTT. Pp. 340 (Revell, \$2. net). A modern Florence Nightingale tells the story of four years American relief work, largely among Armenians and Anatolian Greeks. A more fearful flood than the ancient Deluge has swept the Near East and this wonderful woman has been a new Noah whose ark of deliverance has saved thousands of children from the tide of war and cruelty. America has failed shamefully in political aid in the world reconstruction after the World War, but her people have spent millions for the rescue of lives. Shall that Near East be a perpetual slaughter house of bodies and souls? It is women like Doctor Elliott, heroic in danger and sacrificial in service, four times decorated for bravery by the Greek and Russian governments, who are leading the way to World Peace.

Hawaiian Historical Legends. By W. D. WESTERVELT (Revell, \$1.50, net). The Pacific is a realm of picturesque folk lore. Most of these stories are more than myths—they have a real historic basis and are closely related to each other. Most of these imaginative tales belong to the past but the Hawaiian flag still floats above many Hawaiian homes beneath the Stars and Stripes. This is a storehouse of Polynesian legends.

The Semitic Religions: Hebrew, Jewish, Christian, Moslem. By DAVID M. KAY (Scribners, \$2.50). Religiously the Japhetic (or Aryan) races will continue to dwell in the tents of Shem. The Semitic character drew its strength from spiritual influences. These Croall lectures picture in a scholarly way that mysterious power which these spiritual and ethical forces born in Western Asia have had in shaping all modern civilization and life. "Mother Earth has been travelling for some twenty million years to give to each human self the chance of achieving goodness. Every

failure is a frustration of the biological process; every victory not only satisfies biology but gives joy to the angels in heaven." These lectures are important and interesting.

Story-Sermons for Juniors. By ALFRED J. SADLER (The Abingdon Press). When a genius comes into our midst we should take note of him. When, moreover, he is a genius in a field where most of us confess incompetence, we should hasten to give him heed. Many men have taken in hand the writing of sermons for juniors and we have sometimes wondered why innocent children should have to suffer some of them. But the pastor of the First Presbyterian Church of Jersey City has, with consummate skill, wrought *Story-Sermons for Juniors* that for aptness and suggestiveness leave nothing to be desired. The pastor who wishes to know how to appeal to children can do no better thing than to spend a few hours of his time reading this masterly book of unique "junior" sermons.

The Larger Faith. By CHARLES R. BROWN (Pilgrim Press, \$1). Bigotry dies hard and intolerance is generally born of ignorance. When the thought of Christian unity is being favorably considered, it is fitting there should be a larger understanding of the distinctive contributions made by the several churches to the larger Christianity of Christ. In a spirit of intellectual hospitality and spiritual generosity, Dean Brown has written this volume of discerning appreciations of nine of the leading branches of the Christian Church in this country. There is a specially good chapter on the Roman Catholic Church. The book should receive a wide reading for the sake of the unity of the Spirit in the bond of peace.

Christianity and Social Service. By CHARLES A. ELLWOOD (Macmillan, \$1.75). This is a sequel to Professor Ellwood's *The Reconstruction of Religion*, which was fully discussed in the METHODIST REVIEW, September, 1922. Some of the principles which were there stated incidentally are here developed with a decidedly practical aim. Each chapter is followed by a question for discussion, which frankly places the obligation upon the church to give effect to what is seen to be desirable. There is a timely note of urgency which makes a pointed appeal to the will to do. It would be a great advantage for groups of church people to make a careful study of these principles of socialization, service, love, reconciliation, and to consider the two problems of religious education and leadership in the setting here suggested. The book is well described as a challenge to the church.

Race and National Solidarity. By CHARLES CONANT JOSEY (Scribners, \$2.50). Who ever heard of ideals being easy and who ever thinks of idealism being inspired by selfishness? Charity surely begins at home, but it should not remain there, nor should it be shown only on conditions of personal advantage. This latter course has invariably adopted the dehumanizing methods of irate competition. Far better than the economic program here outlined is the rational idealism of Jesus which must be accepted and applied in all our relationships if we are to get out of the materialistic mess in which all nations at present flounder. America should be on guard against those who talk of domination when what the world urgently needs is deliverance. There is no "race" in either the

Sermon on the Mount or the Declaration of Independence. In true Americanism the love of country is made perfect in the love of all mankind.

The Bible Story. By JAMES BAIKIE (Macmillan, \$5). The events recorded in the Bible continue to fascinate all readers. There is nothing to compare with it in all literature that stirs the imagination, quickens the mind, gratifies the emotions and satisfies the spirit. Many have attempted to relate this matchless narrative. This latest production by Mr. Baikie is one of the best. He has a style akin to that of the Authorized Version and he writes with the charm and musical flow of that well of English undefiled, without using its archaic terms. Any child who takes up this book will be held spellbound and even the adult mind will enjoy reading it and receive much benefit therefrom. To this is added the extra joy of fifty full-page colored illustrations made by Mr. J. H. Hartley, who visited the Orient for this special purpose. Nothing is lacking in the text and in the exquisite make-up of this gift book.

A Source Book for the Study of the Teaching of Jesus. By ERNEST DEWITT BURTON (University of Chicago Press, \$2). The words of Jesus are topically arranged and the passages are printed in full, translated into modern English. This is followed by passages from Palestinian and non-Palestinian Jewish writers bearing on the same subjects. It is a genuine source book and the student who works up the material here offered will learn to appreciate more clearly the remarkably unique message of Jesus—a veritable revelation of God unsurpassed in value for all time.

Black River and Northern New York Conference Memorial. Volume III. Edited by ALBERT C. LOUCKS (The Corse Press, Sandy Creek, N. Y. \$2.50). What a happy thought to enshrine the memory of one hundred and ninety-nine heroes of the Cross in a readable volume of 553 pages. Dr. Joseph Parker used to have handy for reading a copy of the *Lives of the Early Methodist Preachers* whenever he felt discouraged. A similar service can be rendered by this volume, which recites the faithful services of men who in obscure and prominent places, mostly the former, prosecuted the task of the church and brought many thousands into the light and guided their feet to the City of Eternal Peace. All our Annual Conferences should publish such volumes. They would make a library of Christian apologetics far more convincing than learned tomes of theological argument.

A Translation of Luke's Gospel. By A. T. ROBERTSON (Doran, \$2.50). Every religious library should contain all the English versions of Holy Scripture. They are aids to penetrating the subtler meanings of the text. Dr. Robertson is one of the chief authorities on the *Koine*, the colloquial Greek of the New Testament, and has rendered the third Gospel into vivid and forceful English. And the *format* is most helpful; it is printed in the style of modern books with not only chapter titles but subheads. The rendering is supplemented with over one hundred pages of grammatical notes which will assist the Greek student and furnish valuable additional interpretations to every one. It is daring for any one to translate "this most beautiful book in the world," but its charm has not been lost in this version.

Verses by the Way. By JAMES HENRY DARLINGTON (Brentanos, \$1.50). The Bishop of Harrisburg possesses a lyric gift as well as pulpit power. Edwin Markham says that he "reaches his highest expression in some of his outdoor poems, poems that show his love for nature and his eye for landscape and the little living forms of fin and fur and feather that have their homes in stream or hill or forest." This little book is also a sort of love letter to friends written by a most genial soul.

How to Read the Bible. By RICHARD G. MOULTON (Macmillan, 80 cents). This is the twenty-fifth and final volume in the small volume edition of the *Modern Reader's Bible*. It specializes the literary study of Holy Scripture. And such study is perhaps the best road to the higher use of the Bible. Folks who read a few verses or skim a chapter a day do not really read the Holy Book. Like all literature, each book must be mastered as a whole. Professor Moulton is an outstanding teacher of this better method.

Henry Ford: The Man and His Motives. By WILLIAM L. STIDGER (Doran, \$2 net). Henry Ford, the mightiest master of mass production and the supreme Ceresus of all history, is more than that—he is a human being. This book is based on a series of personal interviews with him and gives a rather unique portrait of this best-known man in the world. He is revealed as a religious as well as a philanthropic business man—one who, like some others, has not reached but is on the road to industrial democracy. This book, with those by Crothers, Marquis, and Benson, will help to understand this colossal maker of machines and men—and it is the most entertaining of the four.

Songs of the Sea. By ARTHUR WENTWORTH HEWITT (The Tuttle Company, Rutland, Vt.). The sadness, madness, and gladness of the ocean are in these musical lyrics. This preacher has both the ears and eyes of the artist, and through those gateways are collected treasures of the imagination which his pen has given us all to hear and see with him.

Tutankhamen and Egyptology. By SAMUEL A. B. MERCER (Moorehouse Publishing Co., Milwaukee, Wis.). The recent excavations in Egypt have fascinated folks generally, and have also aroused fresh interest in Egyptology. This little book is probably the fullest interpretation yet given of the disclosure by these discoveries of Egyptian culture and religion. It throws fresh light on the Bible and compels some reconstruction of Egyptian archaeology. This book will interest the general reader, but it will also be a useful companion to be used by the young students who are studying hieroglyphics in Doctor Mercer's brief Grammar and reading book.

A Study of International Government. By JESSIE WALLACE HUGHAN (Crowell). A scholarly treatise on International Law, dealt with from the standpoint of history, sociology, biology, psychology, and jurisprudence. All peoples are so close together in the modern world that some organization of their relationships is absolutely necessary. The League of Nations is an institution that is the outgrowth of centuries, the fruitage of such thinkers as Grotius, William Penn, Kant, and Bentham. The present League may not fill the bill, but some form of mutual association must

be achieved. It is not an "entangling alliance," but a means of disentangling economic and other relationships which increase in the close contacts of the modern world. Isolation is impossible in the twentieth century. This book is both timely and important.

FLASHLIGHTS ON CURRENT LITERATURE

(The more important of these books may be more fully reviewed hereafter)

Scouting and Religion. By C. A. GUY (Macmillan, 75 cents). An important handbook both for Boy Scouts and Scout Masters.

The Business of Missions. By CORNELIUS H. PATTON (Macmillan, \$2). Frank Mason North says, "From now on missions must be the business, not the charity, of the church." This book develops that thought.

Law vs. Lawlessness. Edited by FRED B. SMITH (Revell, \$1, net). Great speeches by great men on law enforcement.

War: Its Causes, Consequences and Cure. By KIRBY PAGE (Doran, \$1.50, net). Dr. Harry Emerson Fosdick says truly, "Mr. Page has written for us one of the most challenging books that has appeared for many a year."

The Story of a Great Schoolmaster. By H. G. WELLS (Macmillan). Sanderson of Oundle was one of the greatest of modern educators. His work and methods should be known.

Art Thou a King, Then? By J. PARTON MILUM (Doran, \$1.25, net). A strong piece of propaganda for the Christian religion. A striking picture of Jesus for to-day.

Why I Believe in Religion. By CHARLES R. BROWN (Macmillan, \$1.50). Six strong planks in the Christian platform—more stable than much that is falsely called fundamental.

America's Boys and Girls. By EMMA A. ROBINSON (The Methodist Book Concern, 35 cents). Methodism can and must save America through the boys and girls.

Christianity and Culture. By J. G. BOWMAN (Doran, \$3, net). This new Hartley Lecture is a fine picture of the relation of religion to art, music, literature, and science. Good preaching material.

Religious Experience of George Humphrey Nozes. By GEORGE WALLINGFORD NOZES (Macmillan, \$2.50). An interesting character study of one of those Perfectionists who perverted the Wesleyan teaching by over-emphasizing its psychical side.

Twelve Tests of Character. By HARRY EMERSON FOSDICK (Doran). This "daily dozen" for the soul is worth far more than any exercise for the body.

The Spiritual Message of Modern English Poetry. By ARTHUR S. HOYT (Macmillan, \$2). There were many poets in the last century whose creative prophetic vision is a high help to the preacher.

The Fourth "R." By HOMER S. BADLEY (Revell, \$1.75). Righteousness is the forgotten factor in education. This is a most helpful handbook. All education can and should be given an ethical trend.

The World's Best Epigrams. By J. GILCHRIST LAWSON (Doran, \$2 net). If these are the best there ought to be better.

Famous American Authors. By SARAH K. BOLTON (Crowell, \$2 net). Good sketches of twenty-one authors from Washington Irving to John Burroughs.

God Answers Prayer. By CARL G. DONEY (The Abingdon Press, 35 cents). An admirable discussion of a vital problem.

Roget's Thesaurus of Words. Edited by C. O. S. MAWSON (Crowell, \$1 net). An abridgment of the indispensable work of Peter Roget. If you cannot afford the big book, get this and enrich your speech.

Buddhism and Buddhists in China. By LEWIS HODRUS (Macmillan, \$1.25). A clear picture of a type of modern Buddhism. Ably contrasted with Christianity.

Put Forth By the Moon. By HUBERT L. SIMPSON (Doran, \$1.60 net). Brilliant, poetic, vital sermons of a distinct and unusual type.

Psychology of Preaching. By CHARLES S. GARDNER (Macmillan, \$1.50). A reprint of a helpful homiletic handbook.

Tides of India. A Pageant Play. By HELEN L. WILCOX (The Abingdon Press, 10 cents). A well-planned drama for missionary instruction.

The Lord's Supper. By Bishop F. W. WARNE (The Methodist Book Concern, 50 cents). The supreme act of Christian worship revealed as a memorial, a eucharist, a covenant, and a communion. Informing and inspiring.

Preaching in New York. By JOSEPH FORT NEWTON (Doran, \$2 net). A supreme piece of pious journalism concerning the greatest city on earth.

Training in Literary Appreciation. By F. H. PRITCHARD (Crowell, \$2 net). *Essentials of Speech.* By JOHN R. PELSMA (Crowell, \$2 net). Two excellent textbooks on rhetoric and oratory. The professional writer and speaker can get much help from them.

Studies in the Life of the Early Church. By F. J. FOAKES-JACKSON (Doran, \$2.50 net). A great scholar and expert in church history paints an informing picture of primitive Christianity.

A READING COURSE

The Spirit in the New Testament. By ERNEST F. SCOTT, D.D. New York: George H. Doran Company. Price, \$2.

THE extraordinary outburst of spiritual life after the Pentecostal experience resulted in a definite fellowship. The unity of spirit was evidenced in the community of life that ultimately rose superior to nationalistic prejudices and sectarian emphases. The deepened consciousness of Jesus Christ imparted a penetrating insight into spiritual values that replaced diffinities in matters secondary by unities concerning essential matters. The temper of love was the animating virtue that controlled the Christians and distinguished them from all others. Their possession of joy and peace gave them happiness and serenity, characterized

by the social qualities of goodness, generosity, honor, considerateness. All this made a profound impression, for it was an overpowering demonstration of spiritual and ethical vitality.

The New Testament is the literary monument of this movement. It offers a reasoned explanation of the circumstances that produced the marvelous results. Its writers are the premier witnesses and our first consideration should be to understand what they meant. From first to last they acknowledge that their illumination, endowment, and achievement were due to the Holy Spirit working in and through and with them. Indeed, the Holy Spirit was the completing factor in their personality, without whom they would have been like charioteers plowing in the sands. The New Testament is clear on this issue. It was the Witness of the Spirit whose tidal energies made the believers coworkers with God and more than conquerors through Christ. Moreover, the history of the church cannot be correctly estimated unless we reckon with this central fact. Professor H. R. Mackintosh is right that: "It is only as the Spirit—one with Christ himself—comes to perpetuate the spiritual presence of the Lord, and to cast light on the unending significance of his work, that we are quite liberated from the impersonal and external, whether it be lifeless doctrine or the historically verified events of an ever-receding past. Only through the Spirit have we contact with the living Christ" (*The Doctrine of the Person of Jesus Christ*, p. 373).

This is not merely a theological question of academic interest but one that is vital to the modern church. Why then have so few books of outstanding value been written on this theme when there are so many on Christology, Soteriology, and Ecclesiology? One reason is that the Holy Spirit has been associated with abnormal or exceptional experiences, generally of the mystical and ecstatic type, rather than with the ordinary round of Christian living. Nor are we accustomed to think of the Divine presence in the Ethnic religions or in intellectual, æsthetic, literary, reform, and other movements unless they bear ecclesiastical labels. *Is Christian Experience an Illusion?* by Henry Balmforth, is a brief but vigorous discussion of this subject. What we need, then, is a type of synthetic thinking to get rid of fragmentary and one-sided views and to magnify the wholesome wholeness of Christianity. A good book on the Holy Spirit in these larger relationships is overdue. One who writes it must have exact biblical and historical knowledge, sound judgment in patiently weighing evidence, and above all, spiritual and ethical insight that impartially discerns the relative merits of truth.

Doctor Scott is a scholar of repute and his book deserves study because it is a serious investigation in which the author is haltingly thinking his way. To be sure, he has his data well in hand, but he overlooks some important items, and we miss the notes of fervor and jubilation so distinctive of the early church and of those later periods of spiritual renaissance due to the recovery of the consciousness of the Holy Spirit. The first two chapters trace the development of the idea of the Spirit in the Old Testament, from its rudimentary phases to its fuller utterances in the spiritual monotheism of the later prophets. Certain primitive ideas were

retained by the latter because the ancients did not think of power abstractly; and besides the earlier conceptions enabled the prophets to understand the contact of the Divine with the human while still preserving the due distance between God and man (p. 32). It can hardly be said that Jeremiah discarded all references to the Spirit when his intense experience was virtually the *testimonium internum Spiritus sancti*, which helped him to emphasize the transcendence and the immanence of God and to anticipate the new covenant of religious inwardness (cf. Jer. 23. 23f.; 31. 31ff.). The sense of the nearness of God mediated through the Spirit fell into the background in later Judaism. This disappearance of the spontaneous insight and impulse of the direct consciousness of God was in part occasioned by interest in legal, ethical and apocalyptic ideas which made more of the authority of Scripture than of the creative forces of prophetic inspiration. Recall how scholastic speculation and the disputations of casuistry have invariably tended to suppress spiritual illumination. Note also the difference between Philo's idea of ecstasy and the Old Testament idea of insight, as the characteristic mode in which the Spirit was manifested (p. 58f.). The term "spiritual" has often been confused with "intellectual," even in modern thinking. Hence the necessity for a clear knowledge of the function of the Holy Spirit as set forth in the New Testament.

Jesus came at the close of a dreary stretch of fallow ground in Israel's pilgrimage. It is true he owed much to the Old Testament, but Foakes Jackson and Lake are mistaken when they assert in *The Beginnings of Christianity* that Christianity was a synthesis, a process, not a result (Vol. I, 265, 332). What charged and changed the disciples was the divine energy of the Spirit who gave authority to the church and who used the Christian community as his instrument. The belief in the Spirit is cardinal in the thought of the entire New Testament. The Synoptists look back on the life of Jesus in the light of conceptions dominant in their day, but they regard the Spirit as the abiding possession of Jesus, as expressive of his Messianic dignity and his essential divinity. Doctor Scott is not satisfactory in his argument that the Spirit was not a primary conception of Jesus, nor is he correct that for Jesus communion with God was ethical (pp. 77, 79). What about such a passage as Matt. 11. 25ff., which reveals an inner mystical fellowship in perfect harmony with the fuller exposition in John's Gospel? In view of the teaching in the Upper Room and the explicit references to the coming of another Paraclete who would glorify the Son as the Son had glorified the Father, it is a strained reading that the Spirit was for Jesus little more than a name for that divine order with which our life is in contact, though we cannot perceive or define it (p. 197).

Doctor Scott is right in finding the beginnings of the doctrine of the Spirit in the Old Testament rather than in the Mystery Religions, even when allowance must be made for Hellenistic influences as the church entered the Gentile world. The book of Acts has been well called "The Gospel of the Spirit." The many passages in which the Spirit is referred to as a personal agency are noted (p. 87). The discussion of glossolalia

and kindred phenomena is good and it deserves careful study on account of such exhibitions among certain modern Christians (p. 93ff.). The character of the spiritual ministry of the early church is also finely expounded and the relation of apostles, prophets, and teachers clearly discriminated (p. 108ff.). The point is well made and repeatedly enforced that from the outset belief in the Spirit was bound up with actual experience (p. 125). This fact needs our serious attention.

The chapter on "The Pauline Doctrine of the Spirit" has many suggestive and helpful observations. The section on "Christ and the Spirit" is, however, open to criticism. After quoting several passages Doctor Scott acknowledges that Saint Paul nowhere identifies the Spirit with Christ, but in later pages he corrects and even contradicts this conclusion. There is only one passage that supports the theory of identification. It is 2 Cor. 3. 17, "Now the Lord is the Spirit"; but these words rather refer to the intimate and essential relation between the Son and the Spirit, in the sense meant by Jesus when he declared, "I and the Father are one" (John 10. 30). That is to say, they were inseparable but not identical. Saint Paul never took the decisive step of identifying Christ with the Spirit, not for the reasons assigned by Doctor Scott, but for the obvious reason that it was not valid (p. 190). It amazes one to read that in "Paul's interpretation of the Gospel there is no real place for the Spirit" because to him the Spirit is virtually the invisible Christ (p. 184). What, then, did he mean by the words, "No man can say Jesus is Lord but in the Holy Spirit?" (1 Cor. 12. 3.) Confirmation of the Pauline view, as the church has accepted it, is found in John's Gospel, which, as Deissmann put it, is "a great synthesis of the Synoptic Jesus and the Pauline Christ." The Spirit is there regarded as the *Alter Ego* of Christ. Personality is repeatedly attributed to him, as is seen in the use of the masculine pronoun in John 16. 8-14. It is an unwarranted assumption that, "for Paul the Spirit is not a personality but a power or a divine effluence" (p. 192). It is surely not an energy that beareth witness with our spirit, and maketh intercession for us with groanings (Rom. 8. 16, 26). Let us distinguish between metaphorical and metaphysical, but it must be said that nowhere in the New Testament is the Spirit represented as an impersonal force in explicit terms.

What we consistently find in the New Testament is not a fixed doctrine of the Holy Spirit but a versatile consciousness of his enlightening and liberating presence. The Spirit ceased to have a primary place in the later epistles because the creative experience had ceased, and this continued into the next century, when institutionalism took its place. In like manner the comforting truth of the Trinity is not found in the New Testament as a definite doctrine, but "it was involved in its teaching from the first" (p. 237), and the doctrine as understood in later times was inevitable. The unity of God was conserved while the threefold activity of the Godhead was insistently declared not as a theory but as an experience. The commission to the disciples and the apostolic benediction are decidedly Trinitarian but not necessarily Trithelistic (Matt. 28. 19; 2 Cor. 13. 14). What this meant is explicitly stated, that through him

(Christ) we have access in one Spirit unto the Father (Eph. 2. 18). There are no metaphysical distinctions here or elsewhere in the New Testament. What is more to the point is that there are distinctions as to function and these cannot be ignored without imperiling the vitality of Christian experience and exposing ourselves to the subtle evils of ecclesiasticism and rationalism, to the undermining of the gospel of a full salvation. Our supremest need is to recover the creative New Testament experience, which was an intuitive vision and not a subjective hallucination. Faith in the reality of the living Christ and fellowship in the life of the Holy Spirit will give us freedom from the fetters of arid traditionalism and impart to us the exuberant and exhilarating gladness so indispensable for a triumphant church. *Veni Creator Spiritus!*

SIDE READING

The Indwelling Spirit. By W. T. DAVISON (Doran). This is the most satisfying book on the subject, and, though published in 1911, it has not yet been surpassed. In sixteen lucid chapters the argument is nobly sustained that the Holy Spirit is God imparting himself directly to the consciousness and experience of men.

The Light Within. By CHARLES L. SLATTERY (Longmans). A comprehensive study of the divers manifestations of the Holy Spirit within and outside the church. The presence of the Spirit is shown not only in specific religious movements but in all the movements of history and in the efforts of poets, artists, thinkers, reformers that look toward larger freedom for wisdom and righteousness.

The Spirit. Edited by B. H. STREETER (Macmillan). These essays recognize the Holy Spirit as God in action in the world of men. The biblical doctrine is supplemented by excursions into the wider sphere of philosophy and psychology so as to interpret the manysidedness of experience.

The Fellowship of the Spirit. By C. A. ANDERSON SCOTT (Pilgrim Press). An excellent study of the early church not as an organization but as a new life, reaching its goal in fellowship by the realized presence of the glorified Christ, through the energizing consciousness of the Holy Spirit.

[The Holy Spirit and the Church. By CHARLES GORE, D.D. (Scribners). This new work by the famous former Bishop of Oxford has come from the press since the above article was written. It is scholarly and spiritual, written in noble simplicity of style, but with rather too much emphasis on the ecclesiastical and sacramental side of the subject.—G. E.]

For further information about books on subjects of interest to preachers, address this department, *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

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